



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

ANDOVER-HARVARD LIBRARY



AH 4J54 G

699  
H 727

Harvard Divinity School



ANDOVER-HARVARD THEOLOGICAL  
LIBRARY

MDCCCX

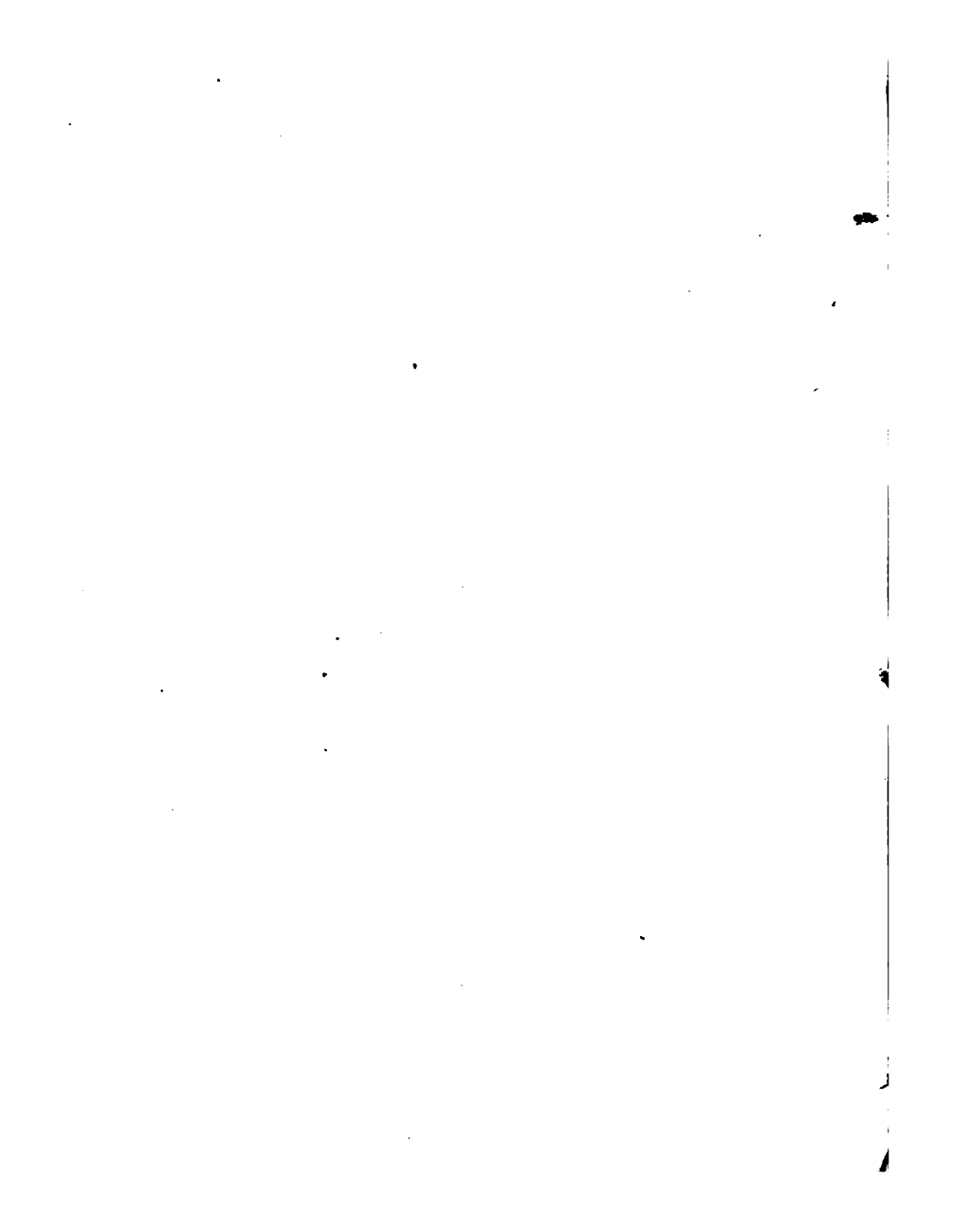
CAMBRIDGE, MASSACHUSETTS

---









A TREATISE ON  
MAGISTRACY AND WAR

Millennium, Holiness, and  
the Manifestation  
of Spirits.

---

WRITTEN BY  
JOHN HOLDEMAN,  
Minister of the Gospel.

---

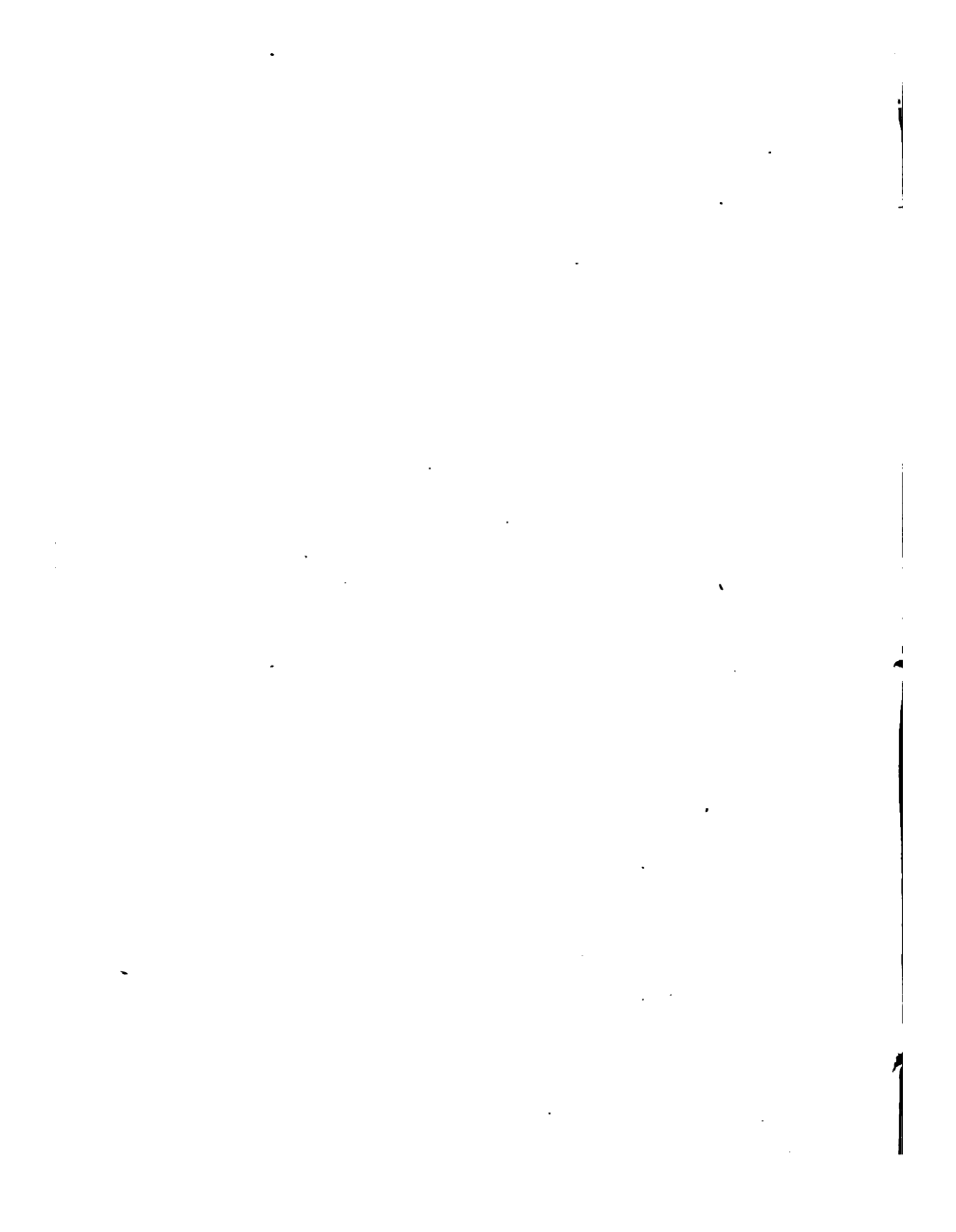
*PUBLISHED BY THE WRITER.*

---

Sent Free by Mail for 25 Cents.  
Address, Jasper, Jasper County, Mo.

---

1891  
Press Book and Job Printing House,  
CARTHAGE, MO.



699

H 727

ANDOVER-HARVARD  
THEOLOGICAL LIBRARY  
CAMBRIDGE, MASS.

PREFACE.

I am impressed with a desire to publish this work to spread our views of magistracy and war and other articles of our faith; but especially on magistracy and war; as it appears that many cannot understand on what ground our faith is based. I make no pretensions to scholarship and learning; and in comparison to the great and learned authors, I consider myself a babe. If Christ had not said: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes," Matt. 11: 25, I would not dare to venture upon the task to teach the doctrines of Christ in a view, which is, as a general thing, gain-sayed by the learned men of the world. I also feel encouraged by Paul, who says: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called*; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea* and things which are not, to bring to nought things that are; that no flesh should glory in his presence." I Cor. 1: 26-29. I desire that the reader may well consider the sayings of Christ and Paul, and become willing to weigh the arguments advanced in this treatise on the scales of God's word, though produced by a babe; and considered and measured on the basis of literary attainment and learning,

10-17-57 Goodwin - Journal

a man who is foolish, weak, despised, and a nothingness. May God grant that by this treatise it may be manifested that "the foolishness of God is wiser than men; and the weakness of God is stronger than men." I Cor. 1:25. Putting my trust in God I will venture to publish this treatise, to be tested by all classes of men; but we want it tested by the divine detector, and not by vain and human reasoning, for we are not willing to have the truth tested by a vain and human philosophy.

I am aware that I must meet the judge of all nations, and give an account of all I publish. I desire to fix my eyes on God and his word in preparing this work for the press.

I will use a great part of the articles on magistracy and war, millennium and holiness, written in German, in 1877 and 1878, and published in the German language in 1880, in a work containing over 600 octavo pages. I will revise and enlarge these articles. The article, "A Mirror of the Manifestation of Spirits," will be original, and I hope will give light on many evil working spirits. Evil spirits can only be tested by the spirit of Christ. The divine unction shall be our detector, to discern all spirits, according to the grace given unto me. This article is not yet written, but shall be written whilst printing the other three articles, if life and health are granted.

May God bless my feeble efforts in publishing this work, so that it may be effectual in leading many souls to receive the truth as revealed in His word, is my prayer.

## CONCERNING MAGISTRACY AND WAR.

---

No kingdom, either spiritual or secular, can exist without order and government. God is the *Supreme Head* of all governments and introduced them as circumstances required it. God ruled his angels by divine government, and punished those who transgressed His divine command. The first human beings were also placed under the government of God, and what a blessing if they had suffered themselves to be governed by Him. Without government and order, lawlessness and disorder prevail. If our parents, Adam and Eve had not sinned, murder, adultery, strife and envy had not thereby entered into the world; and then it would not have been necessary to have ordained a secular government. But because Adam and Eve transgressed, and the world became corrupted thereby, therefore it became necessary to institute a secular government, to punish criminals, that the world could be kept in order and that peace should rule in kingdoms and amongst the people. Therefore God said to Noah: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Gen. 9: 6.

This ordinance was not introduced before the deluge, because there was no secular government instituted before the flood. This civil law was given to

the faithful Noah, the father of the only family then upon the earth, and he as a patriarch was to administer this power. Therefore, this civil law was first instituted to govern a family. When in process of time, kingdoms were formed, when rulers, kings and emperors were invested with power to execute criminals, capital punishment, with few exceptions, was executed in all kingdoms and people until the present time. Ungodly people, kingdoms, and even corrupted Gentiles have retained this law.

God also commanded this law, by Moses, the law-giver of the Old Testament, to be observed by the children of Israel. But not only the murderers had to die as a punishment of their sins, but also many other sinners, as fornicators, etc., etc. The law of Moses consisted of civil, moral, and ecclesiastical laws, and the presumptuous transgressors of any of these laws had to die by the mouth of two or three witnesses. The combination of these laws with each other was never found with any other people besides Israel; and they had to remain with them until God, by his unerring providence, prepared the way to bring his only begotten Son into the world. God permitted by his unerring providence, that the Jews were overcome by the Romans, and that they thereby lost the power of the sceptre, namely, their kingly power; as we understand, the patriarch Jacob predicted this when he said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto

him *shall* the gathering of the people *be*. Gen. 49:10.. Many Jews and all Christian professors (as far as I know) agree that *Shiloh* means Christ. Judah was the tribe in which the lineage of kings governed in the city of Jerusalem, until the sceptre departed from them. David had the promise that Christ should sit upon his throne; therefore, a way had to be prepared that Christ, the spiritual king, could sit upon His throne; and therefore the lineage of the literal kings and their kingdoms had to cease and were fulfilled in Christ and His kingdom. And to arrive at this, God suffered the Jews to come under the power of the Romans, and finally suffered the city of Jerusalem to be destroyed and the Jews to be scattered in many distant lands; and they have not had any of the sons of David to rule over them since, and will never again have one of his sons to govern them.

As then this literal kingdom of the Jews has ceased in Christ, and He as a spiritual king, sitteth on the throne of David in a spiritual sense, and rules His spiritual kingdom in a spiritual manner, therefore, there is nothing but a spiritual government established in this spiritual kingdom of Christ, who is our king, priest and prophet. The literal power was taken from the Jews by the Romans, and Christ left it there and never received it into His spiritual kingdom; and Christ never ruled in Judea as a king by this literal power, else the sceptre would never have departed from Judah, but would have passed over to Christ to govern it in



Judah. This prediction of Jacob contains a powerful argument to prove the distinction between spiritual and secular governments. There we have a good foundation to ground our doctrine on, namely, that Christ rules in his church through spiritual laws only, and that his government in his church is distinguished and separated from the government of the world; for this is already grounded in the prophecy of Jacob, who saw many years before the fulfillment thereof, that the literal power was taken from Judah, and that this *Shiloh* should not sway or bear a literal sceptre.

If Christ ever was to reign with a literal sceptre, it must necessarily have been in Judea, and then it would not have departed from Judah and this prophecy would not have been fulfilled; for as he "was made of the seed of David according to the flesh," (Rom. 1:3,) he *alone* would have had the *right* to this sceptre and no other of the seed of David. The right to this sceptre ended in Christ, in reference to the children of God. Because this literal sceptre as a figure and type, fulfilled in Christ, the swayer or bearer of the spiritual sceptre, and because Christ lives forever and His descendants are spiritual children and seed; therefore, this spiritual sceptre will come on no other but Christ, and He will rule no other thereby than His children, unto the end. Here we will leave the literal sceptre with the world and do not find it any more in the church of God. There are many who agree with us that the spiritual and secular governments, with their sceptres are different; but

they nevertheless hold that Christians may serve in the offices of the government and execute its power.

I will now give proof from the New Testament, that it is not suitable according to the nature and design of the gospel to serve in the offices of secular government.

We hold that the difference in the spirit, nature and design of these governments, did not allow to join them together, therefore, they were separated; for they could not exist together in the church of God; and therefore we hold it even as unsuitable for a Christian to serve in the office of secular government with the world, as it is to unite the worldly power with the government of the church. That the world is now governed by worldly men is manifest, if we compare their works with the workings of Christ and His apostles. If we would serve in the offices of secular government, it would be putting ourselves under the *one yoke* with the unbelievers, to govern with them in a spirit in which we dare not govern in the church of God. If we dare not bear the yoke of civil power in the church of God, with what ground can we bear it with unbelievers in unity and draw with them on the same yoke outside of the church, which cannot be allowed in the church? We cannot see how anything would stand outside of the church which cannot be allowed in it. To prove this position, we advance the following arguments:

1. The sayings of Christ to His apostles, when He says: "But Jesus called them *unto him*, and said, ye

know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." Matt. 20: 25-28.

If Christ's kingdom was a literal kingdom, then He would have taught them who should sit highest with Him; but as it was spiritual, He taught them that the princes and great men exercised authority over their subjects, but that it should not be so among them. Christ referred His disciples from the worldly greatness to spiritual humility and to an humble service, and grounded this upon His own calling. His calling was not to be served as a king or emperor, but He came to serve others. John 6: 15. It is as clear as the sunbeam that Christ set forth His calling as a real cause why His disciples should not be like the princes and lords, for their calling should agree with His calling. The ministers of Christ (and even the powerful among them) are called to serve others, yea, they shall deny themselves and humble themselves as servants of other men. And if the disciples of Christ are not to be like the great men of the world who exercise authority, then they shall not mingle themselves with the spirit of such men in serving in the offices of the secular government.

It is *dominion* and *authority* that are not to be exercised by the disciples of Jesus, and if not, then it is impossible to be an officer in the secular government; for the government cannot exist without *dominion*, *power* and *authority*. There are some who so thoughtlessly reject our view of these sayings of Christ, and say that Christ did not desire to forbid us to serve in the offices of secular governments, but think that He only desired to reprove ambition; but He spoke of *dominion* and *authority* which in reality belong to the secular governments, and not of the ambitious greatness of their position. *The Savior contrasted His lovely service with the dominion of the world; therefore, it is the dominion of the world, which Christ prohibited His disciples to exercise.* Christ has *forbidden* His disciples to *exercise dominion or authority; therefore all authority in the secular government is prohibited.* The sayings of Christ are too plain to be thus wrested as some do.

2. If Christ had desired that His disciples should serve in the offices of the secular governments, He no doubt would have taught them how to conduct themselves in that service. In the law they had plain instructions how they should punish transgressors and what sins were to be punished by death. But in the gospel we have no such instructions, but are instructed to purify the church of the disobedient members. Read Matt. 18:15-18; 1 Cor. 5:1-7; 2 Cor. 10:6, 12:20, 21; 13:1, 2, 10; 2 Thess. 3:6-14; 1 Tim. 3:20;

Titum 3:10; Rev. 2:14. The secular government is different from the Jewish government, and the spiritual government in the church of God is different from both these governments; therefore, if Christ desired that Christians should serve in the offices of secular governments, He no doubt would have taught us how to serve. We find no command in the New Testament that we are to punish with civil law those who transgress civil law.

3. We hold that it is not the will of God that Christians should serve in civil offices, because they are hated by all men, and Christ commanded to flee from them, and that it would be inconsistent for them to govern their persecutors, before whom they are to flee. Christ says: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves. But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. \* \* \* \* And ye shall be hated of all *men* for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come." Matt. 10:16-18, 22-23. Persecutors deserve punishment as well as any other transgressors and if Christ had commanded His disciples to exercise civil power,

then He would have taught them to punish such ungodly persecutors by civil law instead of teaching them to flee from one city to another to escape them. It is clear that Christ knew before, that so many ungodly men would govern, that little protection was to be expected from this source, and for this reason they were to flee from city to city, much more than to resist evil.

4. We hold that Christians are not to hold offices in secular governments because Christ and His apostles and all their followers left us no such example, but taught and showed the opposite. We cannot show that *one* Christian continued to serve in a secular office after his baptism. Could anyone think that Christians were to be persecuted by their own brethren? If those governors in those cities whereof Christ spake, would have been Christians, they would not have been persecutors because they could not for love's sake have persecuted their own brethren. *Not one true Christian could have been bound under the same yoke with such bloodthirsty and ungodly rulers, to serve with them in civil office. Can any one think that one single Christian was in the number of that council in Jerusalem* who sent into prison to bring forth the apostles, (but they did not find them there any more) and forbade them to teach any more in the name of Jesus? Acts 5:21-40. Can anyone think that Joseph of Arimathea, remained a member of that ungodly council? If he ever became an open Christian he could not remain a member of that wicked council and also re-

main a true Christian, for he could not have given such a counsel against his brethren; for Christ is not divided. One member of Christ does not persecute the other members of the same body, therefore, one member of His body cannot be in a council to hinder other members of the body in their labor in the work of the Lord. This spirit of persecution arose so high in Jerusalem against the church of Christ, that Luke says: "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Acts 8:1.

This shows that not *one Christian* served in an office in the secular government in Jerusalem. Paul also testifies to this ground when he says: "Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world that come to naught; but we speak the wisdom of God in a mystery, *even* the hidden *wisdom* which God ordained before the world unto our glory, which none of the princes of this world knew; for had they known it they would not have crucified the Lord of Glory." 1 Cor. 2:6-8. If none of these princes knew God in his wisdom, then they were no children of God. What a great sin would it be for children to murder their father; such would deny the duty of children. Christ is the father of the children of God, and *those* who crucified him were not His children, else they would not have murdered their father. And those who

killed Christ were officers and servants in the government; and therefore Paul calls them princes of this world, because of their high standing. We hold that a true Christian dare not have fellowship with such ungodly men who have crucified the Lord of Glory.

5. We refuse to serve in civil offices because we are called to suffer; and therefore our calling does not allow us to exercise dominion and power. It was the calling of Christ to serve us by suffering, and it is our calling to follow His steps. Peter says: "For this *is* thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully; for what glory *is it* if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well and suffer *for it*, ye take it patiently, this *is* acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps. Who did no sin, neither was guile found in His mouth; who when He was reviled, reviled not again; when He suffered, He threatened not, but committed *Himself* to Him that judgeth righteously; who His own self bear our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." 1 Pet. 2:19-25. Peter here teaches plainly that we are also called to suffer wrongs, as our Savior was, and teaches that we are to follow Christ's steps in suffering. The



calling of the magistrates is to punish those who do wrong to others, and cause them sufferings; but because we are to suffer wrong in all patience and love, and are to follow the nonresistant lamb, Jesus Christ, therefore we cannot serve the offices of civil government, for we cannot fulfill this position and be obedient to our calling. The brethren in the church at Thessalonica became followers of the churches of God in Judea in Christ Jesus, in suffering of their own countrymen even as they suffered of the Jews; and Paul approves them for such patient suffering, and says that they are appointed to suffer. 1 Thess. 2:14, 15. 3:3; 2 Thess. 1:4-7. And when Paul wrote of his sufferings to Timothy, he says: "Yea, and all that will live Godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. Christ says: "The disciple is not above *his* master, nor the servant above his lord. It is enough for the servant to be as his master, and the servant as his lord." Matt. 10:24, 25.

The apostles understood their lord that we are in duty bound to suffer and bear, as he offered himself to suffer and to be scorned, and that we are not to be reckoned above him; and therefore subject to contempt and suffering as well as he was; for he says: "If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also." John 15:20. Those who are not willing to suffer, and avenge the injury done them by civil power, and in this manner resist evil, because they draw their

fellow mortals before a court of justice, show that they reckon themselves above their Savior.

We hold, that if it had been the will of God that Christians should serve in the secular government, He would have put them into office in the beginning of the gospel. I have shown that no Christians served in civil office in the beginning of the gospel. There are also no principles given, whereupon to ground such service in the future, therefore we hold that it is not allowed. The gospel is an everlasting gospel, and therefore not subject to change from the time of its introduction to the end of the world. If the civil power was to be put into the hands of Christians, it would have been done in the beginning of the gospel; for in the law of Moses the civil power was among the first principles and laws therein taught. Many transgressors had to die the death. The land of Canaan was destroyed by military power, which is used either to maintain a country with its government, or to annex a country, to rule over it, or to exercise punishment. Military power was given into the hands of the children of Israel to destroy the Canaanites. The law was given them in reference to this country as their promised possession and inheritance. This land was already promised to their father Abraham, as an inheritance of his seed after him. Therefore this land was brought under the power of the Children of Israel by the power of God exercised by His army and by the sword, to rule it afterwards by civil law. Upon the ground of this promise divine ser-

vice was confined to a place in this land which God would choose. God chose this land, and outside of this land they could not fulfill all the requirements of the law as commanded by Moses. There never was any strife with the Children of Israel in regard to this matter; for civil power was so plainly admitted into the law, that it could not be understood otherwise. Therefore, we hold that civil power is not admitted into the gospel to be exercised by Christians, or else we would find it clearly taught as it was in the law. For this reason so many hold that the New Testament prohibits civil power and war to Christians.

7. We hold that civil power and government must be maintained by the sword, as it always was; for government requires secular power, and it bears the sword to maintain secular government; and because we hold that in the gospel all wars are forbidden, we therefore hold that civil service is forbidden at the same time.

That war and civil power was commanded to be waged and exercised by the Israelites, cannot be denied by the authority of the Scriptures, and a kingdom cannot long exist without civil power. If I prove that to wage war is against the sense and spirit of the gospel, then I at the same time prove that Christians can not, for the same reason, stand in the service of worldly power. I will now show from the word of God, that it is not allowed for Christians to wage war.

1. I will first adduce the prediction of Isaiah and Micha as a proof to show that war is not allowed in the

kingdom of Christ. Isaiah says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

2:2-4. Micha gives the same in 4:1-4. This prophecy was fulfilled when the house of the LORD, the church of God and Christ was established and built upon the spiritual Mount Zion, and all nations flowed unto it, to learn the law and ways of God. This holy law, the gospel of Christ, went forth out of Zion, and the word of the Lord from Jerusalem. This prophecy includes all the nations upon which the blessing of Abraham came; for it was said unto Abraham: "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of *many nations* have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee." Again: "Seeing that Abraham shall surely become a great and mighty nation,

*and all the nations of the earth shall be blessed in him."* Gen. 17:5,6; 18:18. Paul referred the fulfillment of this promise to the converted Gentiles, when he says: "Christ has redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles, through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:13,14. Again: "For the promise that he should be the heir of the world *was* not to Abraham or his seed, through the law, but through the righteousness of faith." Rom. 4:13. Read the entire chapter. These passages plainly show that we, who believe on Christ, are children of Abraham and of the promise, and obtain his blessings.

Only a part of the nations is meant. A part of all nations have believed, and all these nations referred to, believed, and therefore the promise and blessings of Abraham were fulfilled through the labor of the apostles, when they preached the gospel and baptized those who believed it. These nations were made partakers of the gospel, and because the gospel is peace and love, therefore they also were made partakers of this nature, and were changed from ferocious wolves, leopards, lions and bears, into defenseless lambs, and in consequence of this they beat their swords into plow-shares and their spears into pruning-hooks; and these believing nations did not any more lift up the sword against each other. All this has been fulfilled upon the holy

mountain of Zion; for these nations went to this spiritual mountain. This mountain is the antitype of the mount Zion, on which Jerusalem was built. The prophets have often prophesied in a typical manner, and thus also in this place. As the literal Jerusalem and the temple were \*built upon the literal mount Zion; thus also Christ, together with his offering, is the foundation and the holy mount Zion, whereupon the house, the holy temple of the Lord is built.

The holy gospel was first preached in Jerusalem and the temple. But this literal Jerusalem with the temple and the mount Zion upon which they were built is not the place where all nations flowed; but the spiritual mount Zion, whereupon the spiritual city, and the temple of the LORD, the Church of God is built, is the place where all nations flowed; for this mountain

---

\*It is at least claimed, that the temple was built upon a part of the mount Zion. The many applications of this mountain give reason to believe that not alone Jerusalem, but also the temple of the Lord was built on it. David says: "For the Lord has chosen Zion; He hath desired it for His habitation. This is my rest forever; here will I dwell, for I have desired it." 132:13,14. It is credible that David desires to be here understood of the temple as the dwelling place of God; for he further says that God shall "clothe her priests with salvation;" and the priests were to serve in the temple with such garments; for their outward garments were vain if they were not clothed with Salvation. It is also believed that the temple was built on the place where Abraham offered his son. David built an altar in the threshing-floor of Ornan the Jesubite, and offered thereon, and the plague ceased. Then David said: "This is the house of the LORD God, and this is the altar of the burnt offering of Israel." Chron. 21:18-30; 22:1. And I could not understand why the prophet had named the mountain, whereupon the LORD's house should stand in the last time, in the manner he did, if the literal house of God had not stood on the literal mount Zion.

reached into all the world and filled it; for Christ is the stone which "became a great mountain, and filled the whole earth." Dan.2:35. There are many who hold that the prophecy of Isaiah and Micha is not yet fulfilled, but shall be fulfilled in future, when all wars shall cease. But we would have to receive another gospel which had different workings from this, if our present gospel does not prohibit war. But we will never receive another gospel in this world, for it is an everlasting gospel, and according to Paul's expression, every man is accursed who preacheth another gospel. And all those who believe that the literal temple will again be built upon the literal mount Zion at Jerusalem, will find themselves greatly deceived. That the literal Jerusalem with her children which is now in bondage is not our mother, but that "Jerusalem which is above," Paul shows when he says: "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Gal. 4:25,26. And that the mountain, whereupon the house of the LORD, his church, is built, is the mount Zion whereunto all nations flow, the writer to the Hebrews testifies when he says: "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just

men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel*." Heb. 12: 22-24.

If the Jews themselves came to the spiritual mount Zion and the spiritual heavenly city of God, when they believed on the Lord Jesus and on the blood of sprinkling, then this must also be the place where the believing nations assembled. It is then indisputable that all nations who were regenerated came to the holy mount Zion, the mountain of the LORD, which is exalted above every hill, and to the holy temple, and the heavenly Jerusalem, and the church of the living God, and have learnt the laws and ways of the LORD, which taught them to walk in his ways and to learn to war no more. We do not doubt in the least that this prediction commenced its fulfillment in the days of the apostles.

There are yet many who await a time in which this prophecy shall be fulfilled and in which there shall be no war. I ask those whether Christ and His offering shall then have another power and nature, so that the gospel then will change men into a different nature, than the nature in which we are now changed. We hold that Jesus Christ with His sacrifice, the gospel with its appended ordinances, as baptism, supper, foot-washing, etc., shall remain in the same power, nature and design, unto the end of the world; and therefore, if the power of Christ and the gospel shall ever change us to nonresistant people, it did this also in the begin-



ning of the gospel, and will do this through regeneration unto the end. Therefore it is evident that all regenerated children of God and true Christians were changed to nonresistant lambs of Christ through the power of Christ and the holy gospel. Therefore we reckon all warriors among the number of *those* who are disobedient to the gospel.

2. We believe cordially, that war and bloodshedding is against the spirit of the gospel, because it is not according to love; for Christ loved his enemies, and taught us to do the same, when he says: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:43-48. This command is founded upon the principles of love, as it was manifested in Jesus Christ. Christ was moved by the purest love, to die for his enemies; and therefore we are also commanded to love our enemies. Paul says: "For scarcely for a righteous

man will one die; yet pervadenture for a good man some would even dare to die." But God commendeth His love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by His life." Rom. 5:7-10. This love toward enemies and sinners was commended by the Father, that it is true love, that His Son died for enemies, ungodly men and sinners, to reconcile them with the Father through His death. This is in truth an unsurpassable love. Through this love we are redeemed and saved; and we are called to show forth this love and manifest it toward our enemies and sinners, that we might move them to come to Christ. If then the same love should dwell in us, which dwelt in the Son of God, then it must manifest itself in the same nature and manner toward our enemies. We must be willing to lay down our lives for our enemies instead of taking their lives with deadly weapons.

How do the lives of those who kill and destroy their enemies with the sword, agree with the life of Christ? Christ died to save enemies, but these thrust them to the pit of hell, when they kill so many sinners. Christ, with His life, deeds and actions, in love and peace, is as distant as heaven from earth, from the lives, deeds and actions of those who live in hatred and enmity, and strife, and blood-shedding. Christ shed

His blood for His enemies, and hung as a non-resistant lamb on the cross; on the contrary, those who wage wars, shed the blood of their enemies, and as lions and bears they take their lives, which they did not give them, and bring many into necessity and misery for life when they make cripples of them, and many become widows and orphans, and many are driven from their homes and what more evil consequences follow wars. If we thus manifest our lives toward our enemies, as those who take their lives and drive them from house and home, and make widows and orphans, and inflict them with many other miseries, then it is not that love whereby Christ loved His enemies, and that He commanded us to love them and do good unto them, but it is hatred. It was said to them of old time, that they should hate their enemies, and for this reason they were commanded to war with their enemies. We know that it was commanded to Israel to wage war; but they were to obey the mouth of the LORD and His word, for if He commanded or permitted them to wage war, then He aided them and gave them victory; but if they went out to wage war against His command or permission, they were generally defeated and conquered. Many wars were already waged upon unjust grounds. O! how much blood has already been shed in vain! Who shall stand before God at that great day when so much innocent blood shall cry out for revenge? But the love of Christ, manifested in His sacrifice, was not manifested in those wars commanded of God, but that hatred by

which the righteous punishment and judgment of God were exercised against sinners, according to the command of God.

Grace and love are not exercised against the enemies in war. God commanded the children of Israel to avoid and hate the Moabites and Ammonites, because of their sins. "Thou shalt not seek their peace, nor their prosperity all thy days forever." Deut. 23:3-6. This is the opposite of love, and for this reason Christ said that it was said to them of old time, that they should hate their enemies; but He taught us the opposite, namely, that we should love our enemies and do good unto them. If we love any one, we seek their peace and prosperity in all things according to body and soul. There was a certain cause why the Israelites were in that time to hate their enemies, and to wage war against them. As long as they were under the law, they were under the righteousness of the law, but when Christ came, then all those who received Him were translated into grace and love. The law did not speak grace and love to the presumptuous and ungodly sinner, but he had to pay his sins with his own death; for it is written: "He that despised Moses' law, died without mercy under two or three witnesses." Heb. 10:28. The ministration of the latter, namely, the law, condemned and judged the sinner unto death; but the ministration of the Spirit, namely, the gospel, maketh the sinner, who lies under the curse and condemnation, alive. Paul says: "Who also hath made

us able ministers of the New Testament: not of the letter but of the Spirit; for the letter killeth, but the spirit giveth life.\* \* \* \* For if the ministration of condemnation *be* glory, much more doth the ministration of the righteousness exceed in glory." 2 Cor. 3: 6-9. It is clear that Paul here compares the ministration of the law and the ministration of the gospel with each other; the ministration of the law preached unto the sinner condemnation, and judged him to death; but on the contrary the ministration of the gospel preaches the righteousness wrought through Christ, and makes all sinners alive, who truly repent. The letter of the law was death upon all presumptuous transgressors of the same; and God desired to reveal thereby His hatred to sin, and therefore He required the life of the ungodly and sinner as wages of their sin; and for this reason war was just under the law; for it is as just to take the life of a whole ungodly nation when ripe thereunto by sin, as it is to take the life of one sinner by punishment of death.

An ungodly city in Israel was to be destroyed by the edge of the sword, and upon the same ground and for the same cause, that *one* sinner was to die for his own sins. Deut. 13: 11-5. Upon the same ground God commanded the children of Israel to punish ungodly and idolatrous nations, and to destroy them; but they never were to destroy a righteous people or nations; but only those who were ripe by sin for the just punishment of God. God gave a reason unto

Abraham why his seed should not yet in that time inherit the land of Canaan, and said: "For the iniquity of the Amorites *is* not yet full." Gen. 15:16.

God grants all men sufficient time to repent, and waits for this; but if they will not do this, He suffers their sins to get ripe before He destroys them. This shows clearly that God did not allow the land of Canaan to be destroyed until the measure of their iniquity was full, and until they deserved it; and thus God has kept other nations until they were ripe for His just punishment; then He punished them. But God often proclaimed their destruction by His prophets; for they proclaimed unto many people their destruction beforehand and prophesied unto them that they would be punished and destroyed by the sword of other nations. This was not founded upon the commandment of love, but upon hatred; for they were to hate those whom they destroyed, according to the command to hate their enemies. This disposition is also thus expressed by God Himself, for God commanded to destroy and ruin the ungodly, because He hated them in their ungodly works, as David says: "The foolish shall not stand in thy sight; thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing; the LORD will abhor the bloody and deceitful man." 5:5,6.

But we will now consider what the disposition of hatred in God toward sinners is. It is the disposition in God which cannot possibly unite itself with the sinner, and cannot receive the sinner in his sins into heav-

en, and consequently is disinclined to him because he is become useless. God does not hate sinners as ungodly men hate each other, and commit wrong upon each other through such hatred. God is too wise to err, and too good and holy to do wrong. God is love, and when it is said: "And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth," the cause is on the people's side, because they have departed so far from God, that He cannot possibly receive them into His presence and fellowship into heaven, and therefore poured out His punishment upon them. Though hatred, wrath and fury are ascribed to God, these are nothing else than the righteousness in God, which can not possibly sanction sin, and therefore must punish sin according to His disposition. This disposition was, is, and will eternally remain in God, and the reason that God instituted the law before the gospel, depended, or was consequent on the condition of man. And also the reason that God in the time of the law introduced the punishment by death and war, and again abolished the same in the gospel dispensation, and that He will finally condemn the sinner eternally, all depends on His creatures.

God did this what is in the past, to teach His creatures to know Him; and though this providence of God in its deepest sense, is too deep and incomprehensible for us poor creatures, God, nevertheless, sees through all this and He knows why He did so. If God had not

instituted the law with its righteousness, which preached condemnation and judged the sinner unto death, then His righteousness would not have been revealed so clearly, and then the gospel would no doubt not have had such a successful effect upon the human family. Thus the law had to proclaim and reveal the righteous judgments of God, so that sinners would be frightened and terrified, so that they might desire and seek grace and mercy as revealed in the gospel, and be eternally saved. It was not only allowed, but actually commanded to the children of Israel to hate their enemies, and execute judgment upon them; for God took them as instruments in his hands, to reveal unto His enemies His judgment and disposition, wrath and hatred.

God took human creatures to do this work, so that He could reveal to His enemies the more readily that these judgments came from Him. Therefore God often revealed to His prophets before-hand, through whom, or by what people He would execute His judgments upon ungodly people; and therefore He proclaimed to the nations, that Israel was His heir and chosen people; and therefore He gave them commands and statutes, and proved them in the wilderness and sanctified them from their idolatry and other presumptuous sins, through the same punishment of death; for God is no respecter of persons. Therefore, the people of Israel had to be purified of these sins, for which they were to punish other people; else God could not have revealed Himself unto other nations as righteous and



just. Therefore the children of Israel could not conquer when they sinned, until they had first purified themselves, as may be seen in the history of Achan, Joshua, 7th chapter. For this cause God more aptly reproved or punished Israel than the Gentiles, and commenced to punish at His sanctuary. "For, lo! I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished?" Jer. 25: 29; Hes. 9:6. What God performed in this manner at that time, through the children of Israel through punishment of death and war, was His will, and when they were disobedient in this, they themselves deserved punishment. Therefore, they should work with God in His spirit, name, and power, and do all that God commanded them. Thus God's hand, power, disposition, nature and will against ungodly men and nations, was revealed by the hands of His righteous and chosen people, when they executed His judgments. Thus the hatred in God, only means the displeasure, which is His aversion or disinclination to the sinner, because this disposition is in God, and could not do otherwise than reveal itself as it exists in God. David was a man after the heart of God, because God revealed through him His disposition. In reference to this attribute of God, David says: "Surely Thou wilt slay the wicked, O, God; depart from me, therefore, ye bloody men. For they speak against Thee wickedly, *and* thine enemies take *Thy name* in vain. Do not I hate them, O, LORD, that hate Thee? And am I not grieved with

those that rise up against Thee? I hate them with perfect hatred; I count them mine enemies. Search me, Oh God, and know my heart; try me, and know my thoughts, and see if *there be any* wicked way in me, and lead me in Thy way everlasting." 139:19-24.

When King Josaphat loved those and helped them, who hated God, he sent the prophet Jehu to him, who spake unto him: "Shouldst thou help the ungodly, and love them that hate the LORD? Therefore *is* wrath upon thee from before the LORD." II Chron. 19:2. In this passage it is clearly expressed that the children of God then hated the ungodly and enemies, according to the will of God. And God reproved King Josaphat through the prophet Jehu, because he aided and helped those who hated God; which clearly shows that God was displeased with those who did not at that time hate their enemies. God then often commanded to destroy certain people by the sword; and when they were disobedient to the voice of God, they incurred the wrath of God upon themselves, as, for example, King Saul, when he did not curse and destroy all that was cursed of God; and then the prophet Samuel killed the king Agag, according to the will of God, for the reason that they were to hate their enemies. I Sam. 15:33. Here all can see that Christ had reference to those under the law, when He said: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy." Matt. 5:43. And because Christ commanded us to love our enemies instead of hating

them, there must be a difference between love and hatred, and we must also have a rule wherewith to discern between love and hatred, and whereby a mark is given to know what love performs and also what hatred does. We have already seen what hatred does, and if love does the same in all things, then we cannot discern between love and hatred. But we must discern between the hatred in God revealed against His enemies, from the revengeful and venomous hatred of men. The hatred and wrath of God is His just displeasure against sinners, and when He punishes and troubles them, He does not do this in the mind and spirit as ungodly men do against their enemies. Jeremiah says: "For the Lord will not cast off forever; but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men." Lamentations, 3:31-33. Jeremiah wrote this in regard to the afflictions which came upon the children of Israel because of their sins, for he says: "We have transgressed and have rebelled; Thou hast not pardoned. Thou hast covered with anger and persecuted us; Thou hast slain, Thou hast not pitied." Lam. 3:42, 43.

Sins are the cause of all afflictions and sufferings in the world; and if God afflicts the children of men and punishes them, He does it because of their sins. And when God exercises love and mercy, or hatred and wrath against His human creatures, He nevertheless

remains the same unchangeable God from all eternity; for the nature of God was the same before, in and after the creation of angels and man, and will remain the same to all eternity. When God's wrath and unmercifulness remains on lost sinners eternally, and covers them with darkness and causeth them to be eternally restless, then His divine love and mercy beams on the saved children in bright streaks of light and makes them eternally blessed and happy; and nevertheless God remains the same unchangeable God, and is not like changeable man, one time angry and then again kind and friendly; for the righteousness of God against sinners always remains in God, and cannot according to its nature receive sinners, but rejects them, because it is so displeased with them that it cannot unite with them. God desired to manifest this attribute or disposition of Himself to His human family, and therefore He punished the first world by a deluge, and afterwards punished persons, kings and kingdoms so terribly by wars, famine, fire, water, and many severe diseases. And because God desired to manifest this disposition which exists in Him, He took a people who were willing to obey Him, and to receive His statutes and commands, to punish other people and nations who were disobedient to Him. And if God could not find an obedient people to do this, He sometimes took one ungodly people to punish a people more wicked than themselves; but when they had fulfilled His judgment and suffered their own revenge and pleasure to rule in

their hearts, and had desire after blood without command, then God also punished those afterwards, who had been used as a rod to punish others. Read Is. 14: 3-6; Ezekiel, 35:1-6.

When men exercise revenge, they generally do it to satisfy their own revengeful hearts; but not so with God. When we know that a sinner is lost, when he dies in an unredeemed state, and know not but what he may yet receive mercy, and labor against him, and mistreat him, and bring the curse on him because we take his life in a state and condition in which he must go to hell; then he cannot believe that we love him, for he has no evidence of it. If love and hatred do the same works in all things, then we cannot judge what kind of a tree bears it; because we cannot know what are the fruits of love, or of hatred. If the command to hate our enemy, not only allowed to wage war against him, but was also for this reason commanded to wage war against enemies; then on the contrary, the command to love our enemies, must prohibit and disallow all permission to wage-war. The love toward our enemies, according to the command of Christ, teaches us instead of waging war with them, to manifest all goodness and to perform good deeds toward them, which command was not given by Moses in the law, nor taught before the law was given; for it belongs to the time of the New Testament. But the law commanded to love their neighbor as themselves, and therefore they should not kill him. There are some nonresistant pro-

fessors, who take the command, "Thou shalt not kill," to prove the doctrine of nonresistance. I advise such to pray to God for grace, for a better understanding of His word. It was as strongly and explicitly commanded to kill the presumptuous transgressor of the law, as it was, *not to kill the righteous*. Read Ex. 21:15-17. It is written in the law: "He that smiteth a man, so that he die, shall be surely put to death." Ex. 21: 12. And, "The innocent and righteous, slay thou not; for I will not justify the wicked." This last quotation warned the children of Israel not to kill the innocent; but those guilty of shedding innocent blood, were by the command of God, condemned to death as a punishment for their crime, as it is written: "So ye shall not pollute the land wherein ye *are*; for blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." Num. 35:33.

Whoever takes the command, "Thou shalt not kill," to prove the doctrine of nonresistance, wrests the holy scriptures from its true meaning, and manifests his ignorance in divine things. The law taught war and resistance against the ungodly, and we should acknowledge the truth of its teachings, if we would not be found corrupting the word of God. Christ quotes the passage in the following manner: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his

brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Matt. 5:21, 22. Christ desires this teaching by them of old time to stand, where the law taught them not to kill the innocent; but He goes deeper, and teaches that anger from which murder originates, is worthy of, or in danger of judgment. Not that an angry brother is under the gospel dispensation, to be judged with the judgment of literal death, but if not repented of, that he is in danger of the judgment of second death, the eternal punishment, of which the first named judgment is a reference and example. For he that is angry with his brother, also has hatred in his heart; and John says: "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." I John. 3:15.

This is a clear testimony that he who hates his brother cannot enter into eternal life, and consequently must enter into second death. Anger and hatred must be rooted out of our hearts if we would not fall into eternal judgment of the second death. Wrath and hatred stand in the list of sins which shut us out of heaven. Gal. 5:20. But it may be said that this does not prohibit us to exercise wrath upon the ungodly and guilty; and if guilty thereof, to punish him with death. I admit that the words of our Savior here refer to the innocent, because he could not quote the command,

"Thou shalt not kill," in any other sense; and that He did not mean, that he who said to his brother, "Thou fool," *if he really had become a fool*, was guilty of hell fire, can be understood from Paul's writings; for Paul says to his brethren who were caught with a foolish and false doctrine: "*Thou* fool, etc." I Cor. 15:36. Christ said to His brethren after the flesh, namely, the Scribes and Pharisees, who were Abraham's seed: "*Ye* fools and blind." Matt. 23:17. If Christ had meant that we should not say, "Thou fool" to those who had actually become fools, then He would not have lived up to His own teachings, and Paul would have been a transgressor. But we understand that the gospel allows no wrath or anger, and therefore Christ cannot be understood to permit anger against the ungodly and guilty, though His expressions refer mainly to not getting angry against innocent brethren. The command to love our enemies, does not permit us to get angry with our enemies, nor to hate them; and thus also with our fallen brethren. Paul says: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice." We shall not let the sun go down upon our wrath. Eph. 4:26-31. If a man gets angry, he is apt to yet add sins to his wrath, therefore Paul desires that if any one falls into the sin of wrath, that he shall guard himself against sinning yet more because of this evil spirit of wrath. And that Paul considered *wrath* a sin, is clear; for he desired that the sun should not go down



upon his brethren in such a state of wrath. "For the wrath of man worketh not the righteousness of God." James, 1:20.

Men have often, when burning in great wrath, killed their fellow men. An angry man lacks in understanding, and is inclined to judge others falsely, and to speak evil of them; and the dumb brutes must bear undeserved stripes, from the evil promptings of man's wrath. Those who attempt to justify their wrath because God manifests His anger and wrath against His creatures, should consider that His wrath is not like the wrath of man. Therefore we hold it to be impossible to love our enemies when we are angry with them. And he who loves his enemies will pray for them, and do good unto them, and will not kill them.

3. We understand that Christians are not permitted to wage war with their enemies, because Christ said: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man shall sue thee at the law, and take away thy coat, let him have thy cloak also." Matt. 5:38-40. That Christ had reference to the teachings of the law of Moses, when He says: "Ye have heard that it hath been said, an eye for an eye, etc," is as clear as day light. In the 5th chapter of Matthew, Christ often refers to the teachings of the law and then gives His own teachings as a foundation of the gospel teaching. All

prophets and even God Himself refer us to Christ, that we shall hear Him in *all things* that He shall teach us; therefore it behooves us to obey His voice. Christ teaches us the opposite of that which was taught in the law, in reference to the resisting of evil. The law taught that the evil and the damage done, should be punished by the resistance of lawful punishment. The law was founded upon the foundation of resistance, and love and mercy ceased with the murderer and presumptuous transgressor; for such an one became an enemy to the civil community of the children of Israel, and had to be punished with the power of the law. Christ here has reference to the law of Moses, where it says: "And he that killeth any man shall surely be put to death; and he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him. Breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him *again*. And he that killeth a beast, he shall restore it; and he that killeth a man, he shall be put to death." Lev. 24:17-21. And the execution of this punishment was not to be exercised personally, by the injured party, but it was necessary to hold judgment first, and every deed testified to by two or three witnesses. Deut. 19:11-21. "If a false witness rise up against any man to testify against him *that which is* wrong; then both the men between whom the controversy *is*, shall stand before the Lord, before priests and

the judges which shall be in those days; and the judges shall make diligent inquisition: and behold, *if* the witness shall *be* a false witness, *and* hath testified falsely against his brother; then shall ye do unto him as he had thought to have done with his brother. So shalt thou put the evil from among you; and those which remain shall hear and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; *but* life *shall* go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." Deut. 19: 16-21.

Christ has expressed Himself clearly enough, that we can understand that He had reference to the law, when He said that those in old time said: "An eye for an eye, and tooth for a tooth," etc., and He forbid His followers this resistance by law when He taught His prohibition that we should not resist evil. And I have above shown that the punishment of "an eye for an eye," etc., was to be decided and executed by the magistracy, and because Christ forbade us to resist evil in this manner, He therefore prohibits us to bring our complaint before tribunals. "An eye for an eye," was founded upon the foundation of the resistance of the committed evil. There are some who pervert and wrest this scripture, as though Christ only had reference to trivial transgressions by the expression "An eye for an eye" though all transgressions are included therein in the law. He that killed a beast had to pay it; but he that killed a man had to give his own life for

the life taken ; therefore the expression referred to by Christ no doubt is by Him intended to include all of those punishments, and therefore also, "life for life." Therefore those err who hold that Christ only prohibited to resist trivial transgressions ; for to take "life for life" is as much prohibited by the prohibition, "Resist not evil," as the most trivial transgression ; for the great crime of murder is attached to the same list with the least punishable sin, and is founded upon the same principle, and the least sin was a civil matter, as well as the crime of murder. I hope that all will admit that the government of the children of Israel, and that of the church of Christ are distinct, and that the change does not reflect a change in God. The cause of all the changes is found in man and not in God. God gave His laws to reach the best end for man.

That God commanded the children of Israel to resist evil by the power of the magistracy and war, is no reason to hold that it is a rule or command for Christians so to do. It was as much commanded to the children of Israel to wage war against their disobedient brethren if they were their enemies, as it was against other nations ; and if it is right for Christians to resist evil in other nations, it is also right to do so against their own disobedient members if they become their enemies and commit violence. The resisting of evil cannot be more wrong in the church than outside of it ; for God is no respecter of persons. A member of the church is a greater offender than he who has never

known the truth ; and therefore the evil in him should as well be resisted by worldly power as in any other transgressor, though not by the church ; for the church has only power to excommunicate. As the sword always had to be used to sustain the government when its laws were transgressed, and the transgressors resisted ; and because no government (as far as I could find in history,) ever stood, or could stand without bearing the sword in hand ; and no doubt there never will any government be established, which will be sustained and preserved without the sword and war ; and when it becomes necessary, must resist evil with secular power, therefore we hold that Christ prohibited and disallowed war, because He has prohibited to resist evil. If any man will sue us at the law to take our coat by the power of the government, to him we shall yet rather give the mantel, than to resist according to law, because Christ desires us to manifest that we are pilgrims here below. A pilgrim has no right to serve in the office of a magistrate, and therefore he should not as a Christian pilgrim, strive for his own. We have another and a better home and more precious goods in heaven ; therefore we do not desire to take part in defending our rights before the magistracy in resisting evil by the power of the law to hold our property, because the government would have to force our adversary to justice by the sword, or by some secular power, if he would be unwilling to fulfill the demands of the law, and would resist.

If the government would bear no sword it would not be feared by the ungodly. We hold that we are taught by the teachings of Christ to suffer all that befalls us, without resisting such evil by the power of the magistracy, or by our own human power. Luke gives the teachings of Christ in the following manner: "But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not to *take* thy coat also. Give to every man that asketh of thee; and to him that taketh away thy goods ask *them* not again." Luke 6:27-30. This is clear that we shall not punish our enemies by the power of the magistracy, but shall do good toward them for all the evil they commit against us; yea, even if he take our goods by force, or desires to take them, we shall not resist this evil. If any one take our goods by mistake, it is our duty to tell him of it in true love; for he did not wish to do it, and is thankful if we tell him of it. I will not say that we are not to speak to our enemy and tell him of his great sin from true love, to his edification or reformation. According to the connection of our Savior's language, I understand him to teach, that if any man take our goods, that we are not to ask it again by the power of the law. If our Savior's words do not mean this, I am unable to understand what they mean.

There might be some who may think we should not by admonition ask our goods again, which were taken by violence, but I cannot see that this is contrary to the spirit and meaning of the gospel. This teaching is not found in the law of Moses; therefore it is a new teaching grounded and taught according to the spirit and sense of the New Testament. Whoever denies this let him explain to us what the Savior says: "And of him that taketh away thy goods ask *them* not again." If our goods are taken by any unlawful manner, with the intent to steal or by fraud, we are commanded not to ask them again; which no doubt means that we are not to ask them by any manner of human force, or by the power of the law. The love toward our enemy is the principle upon which this prohibition that we shall not resist evil, is founded. The civil law has its power in the sword, for what would the law do when it is transgressed and the transgressors would resist? The law in itself has no power, but its power consists in the power and fear of the people who enforce the law by the power of the sword. The Benjamites had to be punished by the sword, because they resisted the government of the law of Moses through disobedience and would not deliver the scandalous transgressors to be punished. Judges, 20:1-28. This can also be seen in the present strike\* which the workmen made against the railway companies.

---

\*This strike was made in July, 1877, at the time I was writing this article in the German.

4. Christ says: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye love one another." John 13:34,35. The command of love in the old covenant required brethren to fight for each other with the sword. They were to strive for their brethren, their country, their city and temple, and this command was founded upon the nature of their case. The reason of this was because the law of Moses was founded upon the principles of justice, and because civil power was admitted into the Mosaic code. But Christ did not teach His apostles to obey this old commandment of love, but He taught a new commandment, never before taught in the world. Paul teaches how Christ loved us, when he says: "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and sacrifice to God for a sweet-smelling savour." Eph. 5:1, 2. If we were to fight for anything, we should certainly fight for our brethren and most intimate friends, but because Christ teaches us to love each other, as He has loved us, He thereby prohibits us of all revenge and of the sword wherewith the Israelites approached their enemies.

Christ died as a defenseless lamb on the cross from pure love toward us, and did not allow Peter to defend Him by the sword, but commanded him to put it into its place, and said: "For all they that take the sword



shall perish with the sword." Matt. 26:52. Therefore He does not desire us to defend each other with the sword; for if we do this we shall perish by the sword of the mouth of God, even as those who persecute the innocent lamb of God. John says: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." Rev. 13:10. Christians shall suffer in patience and faith; for Christ gave His life for us in patience. Because we are to love each other as Christ loved us, therefore we are to lay down our lives in a gospel manner for our brethren in time of persecution, as John says: "Hereby perceive we the love of God because He laid down His life for us; and we ought to lay down our lives for the brethren." I John, 3:16. Christ did not lay down His life in the battle field with sword and spear in hand, but at the cross; therefore if we would walk as He walked, we are not to lay down our lives on the battle field for our brethren; but according to the mind of Christ, as defenseless lambs. This is the true mark whereby to know the disciples of Christ. But many professors, brethren in the same church, fight against each other in war, and therefore *they are void of this mark of love whereby the disciples of Christ are known*, and cannot produce to the world the true mark which proves us to be the disciples of Christ. They do not follow Christ in His steps, and therefore we cannot acknowledge them as true Christians. Christ did not

strive for His own, nor for His own rights; but left His own in heaven and sought our blessings while we were yet His enemies.

Paul says: "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. John says: "He that saith He abideth in him, ought also to walk even as He walked. John, 2:6. Peter says: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps; Who did no sin, neither was guile found in His mouth. Who when He was reviled, reviled not again; when He suffered, He threatened not; but committed *Himself* to Him that judgeth righteously." I Peter, 2:21-23. Peter presents Christ as an innocent person, who never gave a just cause for any one to revile Him; for He did no sin, and therefore as He bore all unrighteousness in revilings and sufferings, in patience, and reviled not when He was reviled, and threatened not when He suffered; he placed Him before us as an example, that we should do likewise, and follow Him in His steps.

It is denied by many that the nonresistant doctrine may be proved by the patient sufferings of Christ. Peter gave Christ's sufferings in innocency as a ground that we should suffer patiently the wrongs committed against us, and that we should follow the example and footsteps of Christ. But many say: "When we are persecuted for righteousness' sake, then we shall suffer it; but if we are persecuted for a

worldly cause, or are mistreated, then we shall punish the offender by law." The scriptures teach that he that toucheth God's people, toucheth the apple of His eye; and we cannot see how any one could commit a greater sin (save the unpardonable sin) than this, and therefore we cannot see the principle why we should punish lesser sins by law, and then bear greater sins in patience, and let them go unpunished. Christ has taught us to bear it patiently, if any one should take our coat, and this is a worldly matter. Under the old covenant the murderer who killed his brother from hatred had to die for his sin, but Christ taught us not to resist evil, and the crime of murder is included in His prohibition. Therefore it is no more allowed to resist evil, if any person misuses us from hatred or temporal advantage, or persecutes us and even desires our life or the life of our brethren, than it is for Christ's sake. In the law there was no difference in sin, whether committed from a worldly or religious cause; they were all punishable who committed sin; but in the gospel Christians are not allowed to resist the evil by the power of the law, whatever may have been the promptings of the crime committed. If those rulers under the old covenant themselves hated the prophets and persecuted them even unto death, the prophets did not take the office upon themselves to punish such crimes, but suffered under them until God avenged them by the sword of strangers. II Chron. 36:14-21. Jer. 11; 18-23.

But there was nevertheless a difference in the

spirit of the prophets of the old covenant and Christians of the New Testament; for the prophets prophesied revenge against their persecutors and enemies, whether brethren or strangers, and also prayed that God should let revenge come upon such ungodly men. This is the language and spirit of the law and prophets in reference to their own time. Jer. 20:4-12. The priests and high priests labored with Israel in this spirit of revenging sin in a lawful sense. In this spirit Elias prayed to God that He should consume the captains with their fifties with fire from heaven. II Kings 1:10-12. But when James and John, the disciples of Christ, heard that the Samaritans would not receive Christ because He had turned to go to Jerusalem, as the Samaritans were enemies to the citizens of Jerusalem, and said: "Lord wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" Then Christ answered, "Ye know not what manner of spirit ye are of." Luke, 9:51-56. This reproof of Christ shows that the children of God in the gospel dispensation, have a different spirit and nature, than the children of the old covenant had, and that it is therefore forbidden them to execute punishment to revenge sin.

I have already written on the reason of this difference, and will yet write as much on it as the connection in this article will allow.

In the old covenant the letter proclaimed unto the presumptuous sinner the condemnation of death, and

judged him unto death, because God desired to show His displeasure to sin through His righteousness, and therefore desired to manifest this divine attribute in a special manner in the time of the law. It might be asked for what reason God did not give the same opportunity in the time of the law, when the letter killed, as in the gospel whilst the spirit of the gospel maketh sinners alive, who would have been condemned to death by the letter of the law? God's providence is too mysterious and deep for us in many things; when we wonder why so many children die in their innocence, and others outlive them and then stand in danger of being lost, we must ponder in silence, and commit it to Him who is too wise to err and too good to do wrong; for we cannot grasp it. And there are many judgments of God, in which we remain wrapped in ignorance, until the eternal brightness of His knowledge in His eternal glory shall make this clear to us. This much of divine light beams into my mind, that I can believe that many of those, who by the righteousness of God were condemned to death, were thereby brought to repentance and justified God that His penalties for their crimes were just, and were yet saved. One of the malefactors who were crucified with Christ, justified God's righteousness against his sin, but the other malefactor reviled against Christ. Then the other said to him, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this

man has done nothing amiss." Luke, 23:39-43. If this malefactor had not acknowledged the righteous judgment of God, he would not have received the consoling promise of Christ; but upon this he was comforted, and will no doubt enter into the kingdom of eternal glory.

If this malefactor received grace before Christ died, then others before him may also have found grace. Certain it is that we received a new commandment, and this does not allow us to pray that God's wrath may come on our enemies, though they mistreat our brethren, even as Christ also did not allow His disciples to let fire fall from heaven to avenge the evil conduct of the Samaritans. This new commandment would have taught them to lay down their lives for the Samaritans, as Jesus did, instead of avenging Himself. Who knows but that some of those very Samaritans who refused to accept Christ, were yet living when Philip preached to the Samaritans; and very likely John laid hands on some of them, who would have perished if Christ had granted the request made by him and his brother James. Acts, 8:15-17. Love is long-suffering and kind, and does evil to no one; and in war and blood-shedding there is no long-suffering spirit manifested; for the spirit of war and blood-shedding says, "Do not suffer the enemy, and show him no love nor kindness, but destroy and kill him." But love on the contrary, says, "Forgive them, for they know not what they do; and manifest unto them

the kindness and long-suffering of Christ." And now, because love as a divine principle should reign in the gospel, therefore Christ forbid His disciples the resisting of evil and taught that we should lay down our lives for our brethren as defenseless lambs of Christ; and to do good unto our greatest enemies, to convince them of the goodness of God shown toward us poor creatures. Therefore the principle of justice required the exercise of punishment by death and war, under the old covenant; but the principle of love requires us to bear all things as nonresistant lambs of Christ.

5. We hold that it is forbidden to wage war, because Christ said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight; that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18:36. Christ is a king who rules a kingdom. This kingdom is spiritual as we may understand from the sayings of Christ. A worldly kingdom must, according to the nature of things, be sustained by the sword; but Christ says that His kingdom is not of this world; for if it was, then His servants would have fought for their king, that He would not have been delivered unto the Jews to be crucified, as the servants of a worldly kingdom fight for their king. If God had designed Christ's kingdom to be of this world, He would have established it, and no power could have subdued the servants of Christ. The kingdoms of the world are sustained by the arm of their power which sways the sword, and

when this arm is broken, then the enemy has gained his power over the kingdom subdued by him. Christ on the contrary has founded His kingdom upon the ground and foundation of His death at the cross, and according to this ground, it shall and must be sustained, and the ministers of Christ fight upon no other principle than Christ did; for they fight under the bloody flag of the cross of Jesus Christ, on which their names are written.

It is natural that every kingdom must stand upon its own foundation, and the servants of each kingdom must fight according to the manner their king fights. This spiritual kingdom was not planted in its gospel form, until Christ died at the cross, and was buried, and arose from the dead, and ascended to heaven, and poured out upon His apostles the spirit of promise on the day of Pentecost. The labor and work, the calling and sending of the apostles and ministers of God are founded upon the death and resurrection of Jesus Christ, and because these and all the regenerated are the subjects of the spiritual kingdom of Christ, therefore they do not strive or fight according to any other principle, nature and manner, than Christ did, upon whom this kingdom is founded, and as He gave them an example. The servants of every kingdom serve their king according to the nature of their kingdom. Our nature is conformed to the nature of Christ in regeneration according to the plan of our redemption through the cross of Christ, our mighty king, and un-



conquerable captain, so that we bear His image, as He bore the image of His Father. Christ "put off from Himself the principalities and powers, He made a show of them openly, triumphing over them in it," through the suffering of His death. Col. 2:15. The principalities and powers had the power in the law to triumph over other kingdoms through the sword; but Christ put off from Himself the principalities and powers instead of putting them on, and put them all to shame and triumphed over them through His death at the cross; they had their power in shedding blood through the sword, but Christ had His power in patient suffering, and suffering His blood to be shed; they took the lives of men, and if unprepared cast them into hell; but Christ saves many through His death unto eternal life; therefore they shall stand in shame at the day of judgment when they see how many men they have cast into destruction through their waging of war, and that Christ, as a captain, led such an innumerable number into eternal glory through His death.

The death of Christ gives life unto men; the sword of steel taketh from them their natural life, and cannot give it to any one, and casts many unconverted men into eternal damnation and eternal punishment. Here we can see how Christ triumphed over principalities and powers, which triumph shall be revealed unto all men on the day of judgment; and they shall be a show in their shame. True Christians follow their Savior and will not put on the powers of the world,

because Christ put them off and put all His power in His cross; therefore they fight and triumph alone in the blood of the Lamb. Rev. 12:11. The cross is a power of God unto Christians, as Paul says: "For the word of the cross is to them that perish, foolishness; but unto us which are being saved it is the power of God." I Cor. 1:18. Christ came as the express image of His Father, in the revelation of love, grace, mercy and peace. "For the law was given by Moses; grace and truth came by Jesus Christ." John 1:17. The nature and design of the law in its civil nature, was to reveal God's judgment, justice and righteousness, against transgression and sin, as has been abundantly shown above. These unmerciful and just judgments of God are a figure of His eternal judgment and damnation of the ungodly and sinners, as we may understand from the Hebrews, 2:2; 10:28-31; II Peter, 2:4-6. The kingdom of Israel was a "royal priesthood, a holy nation," and this kingdom was founded upon a typical ground and foundation, and in all its typical offerings (which referred to the offering of Christ) grace and forgiveness of sins were revealed as a type of the forgiveness of sins in the sacrifice of Jesus Christ. But if any one rejected such offerings and did not observe them according to the command of God, then the law judged such to death; for civil, moral, and ecclesiastical laws were joined together, wherefore any transgressor of any of these laws, who was presumptuous and would not hear the priests, had

to die the death. This priest-hood was changed in Christ, as it is abundantly shown in the epistle to the Hebrews: "For the priest-hood being changed, there is made of necessity a change also of the law." 7:12. Not only the priest-hood was changed, but also the nature and design of it.

Every kingdom has its laws according to which it is governed, and these laws are framed upon the nature of the kingdom. The mediatorial kingdom of Christ is not of this world, and has therefore no secular laws nor carnal weapons to rule and maintain it, and therefore Christ said that His kingdom was not of this world, and also further said: "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18:36. Christ here teaches plainly enough that His servants will not fight for Him, to deliver Him from the hands of the Jews. If His servants are not to fight for Him because His kingdom is spiritual and not of this world, then we as subjects of this kingdom, have no liberty to fight for Christ and His kingdom with carnal weapons. Christ, the king in His kingdom, who governs upon His throne and who is also priest on this throne, governs and maintains His kingdom with the sceptre of His word, and has left us an example in His sufferings upon which He grounded His kingdom, that we should follow in His steps. All laws and ordinances in the kingdom of Christ are grounded upon the nature of His sacrifice,

and the example of His life; and therefore we shall love our enemies, as Christ also did, and therefore we have no right to strive with the subjects of another kingdom with carnal weapons; for the literal sword was left to them who were under the law. As Christ and His kingdom, and His sceptre and sword, and His laws and ordinances according to which it is governed, are all spiritual therefore we must govern with the same weapons. The weapon of Christ is the sword of His mouth as He said: "Repent therefore; or else I come to thee quickly and I will make war against them with the sword of my mouth." Rev. 2:16. The weapons of Christians are also spiritual and like those of Christ. Paul says: "For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not carnal, but mighty before God to the casting down of strong holds;) casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ, and being in a readiness to avenge all disobedience when your obedience shall be fulfilled." II Cor. 10:3-6. Again: "Finally, be strong in the Lord, and in the strength of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against powers, against the rulers of the darkness of this world, against the spiritual wickedness in high places. Wherefore take up the whole ar-

mor of God, that ye may be able to withstand the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having put on the breast-plate of righteousness, and having your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God." Eph. 6:10-17.

If our weapons are not carnal, but spiritual, to pull down and destroy all strongholds of Satan in false doctrines and carnal works; and if our armor is the breast plate of righteousness, the shield of faith, the helmet of salvation, and the sword of the spirit, and the girdle of truth, wherewith we further the gospel of peace, then all carnal and deadly weapons are taken from us, and therefore we do not fight with such weapons against flesh and blood, to take the lives of men, but with the evil spirits which rule under the heavens, that we may destroy the works of the devil. If we are shod on our feet with the preparation of the gospel of peace, then we cannot wade in blood which we have shed with the carnal sword. If we must take the sword then strife is manifest and the sword of steel and the gospel of peace cannot be united and swayed and taught at the same time. A. Clarke, in his commentary on Matt. 18:3, says: "The GOVERNMENT of this kingdom is wholly *spiritual* and *divine*." And on Eph. 6:15, he says: "The Gospel is termed the *Gospel*

of *Peace*, because it establishes peace and good will to the universe; contentions, strife, quarrels and all wars being as alien from its nature and design, as they are opposed to the nature of Him who is love and compassion to man."

A. Clarke was a Methodist, but he nevertheless was prompted to make this explanation. If Clarke defended war in other places, he manifested his inconsistency and unsteadfastness; though I do not recollect that A. Clarke ever defended war; he may have lived up to his comment. If we are to proclaim to sinners that Christ loved them and gave His life for them, though they are His enemies, and have the sword in hand at the same time to kill them, then they cannot feel the love of Christ in us. All teachers who teach the sword are not qualified to proclaim unto lost sinners and their enemies the gospel of peace. To proclaim peace when we are in strife with our enemies, is a contradiction wherein no true minister of Christ can stand. Peace is no strife and strife is no peace. Our peace consists in the remission of all our known sins, and our strife is only against sin and the corrupt flesh, against Satan and his adherents, and this is to retain our peace with God and His children that we remain shod with the gospel of peace. It is a good work to destroy all the works of the devil with the spiritual weapons of God; but to kill the enemies, plunges them into eternal destruction if they have no time to repent. Christ did not come to judge the world, and to punish ungod-

ly men with death, and to destroy them, but to redeem and save them; and therefore we do not feel disposed to take the life of our fellow mortals, which we did not give unto them. Therefore we shall, as messengers of peace, do good unto our enemies, and to have peace and love in our hearts toward them, that we may manifest that we possess love and peace, and therein reveal unto men the image of Jesus Christ, for if we are not found in the nature, disposition, and image of our Master, how shall we show unto men His image? What a kingdom would this be if the subjects possessed quite a different nature and stature from their king. The subjects in the old covenant were like their king, and we nowhere find in the old covenant that the kings and their subjects were to strive only with such spiritual weapons, and that they had no carnal weapons; they never were taught what Paul taught Christians. What the gospel says of Christians, namely, that they are not to fight with flesh and blood, that is against men with carnal weapons, never was said before Christ's incarnation. For they in old time did wrestle and fight with flesh and blood, that is with their enemies who were human beings, and pulled down their literal strongholds. But we are to do this in a spiritual manner against the wickedness of the world; for their wars were a type of our spiritual wars, as may clearly be understood from Paul's language, because he writes thus figuratively. This spiritual mediatorial kingdom was planted in all the world and its kingdoms through

the labor of the apostles, and therefore they could not fight for the secular kingdoms in which they lived; for often one worldly kingdom fights with another, and if Christians were bound to fight for the kingdom in which they lived, then they would have been forced to fight against their own brethren, belonging to the kingdom on the opposite side. The gospel does not require Christians to approach each other with the sword. Often members of the same church are engaged in wars, killing each other, which is directly in opposition to the new commandment of love, in which one brother shall lay down his life as a defenseless lamb for another. Paul teaches that we are to obey the powers that be, under which we live; but this is not to be understood that we are to obey them when they require anything of us which is contrary to God and His word. We shall give them tribute, custom and honor, because this belongs to them. But Paul did not mean that we are to take the sword and go to war against God's word, and to fight against brethren as well as against enemies, and kill them. The head and king of this spiritual kingdom is higher than all heads in worldly kingdoms, and therefore we are to obey Him above all others. The command: "Let every soul be in subjection to the higher powers," does not make void the great commandment of God and Christ where it is said that we are to love God above all things and to lay down our lives for our brethren, as Christ laid down His life for us. We must obey the highest



power and the highest head first, therefore Peter and John answered the council: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye." Acts, 4:19.

It would be very perverse to hold that we must obey secular powers rather than to obey God. If we would be in duty bound to obey secular power rather than God, then the highest head would have to yield to lower heads. We are closely united with God, and belong to Him, and are therefore in duty bound to obey Him rather than secular powers. Our body is the temple of the Holy Spirit, and therefore we should obey this Holy Spirit in all things whatsoever it teaches us. Christ has bought us with a precious price, namely with the high sum of His death and blood; therefore we belong to Him, and are in duty bound to obey Him in all that He has taught us. Christ desired to plant His kingdom in all kingdoms and nations, therefore He has taught nothing that would bring His kingdom against itself. War brings brother against brother, and makes men at variance with each other as long as it lasts; therefore Christ gave no commandment that would have set His kingdom at variance with itself, and therefore the sense is not in the gospel, that we are to obey the secular government in preference to the spiritual government, over which the head of all heads governs. The believers are to be bound together in the mediatorial kingdom of Christ with the bond of peace and the unity of the spirit; therefore

it cannot be allowed that they in strife and disunion carry the sword and fight against each other.

If believers are joined together in the unity of the Spirit in the bond of peace, and are the body of Christ, "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love," then they can not engage in war, by which the unity of the Spirit and the bond of peace is torn; and the members of the same body which give life to each other through their gifts and divine life received of God, cannot go to war and fight against each other in two bodies, and on the ground of such division slay each other with the sword. It seems to me that scales on the eyes must be pretty thick if such inconsistency cannot be seen.

I will now answer objections against our views.

1. The strongest and very oft repeated objection, is that we must have government and that it bears the sword, and that we shall obey it; and therefore if it needs our support that we are to fight for the government and our country. I confess that this is a plausible objection; but we must not found our faith on plausible grounds, but on the word of God. We are referred to Christ by the Father, as our teacher. If Christ teaches thus, we will willingly receive it; but as He has taught the very contrary of the conclusion falsely drawn from Paul's sayings, therefore we desire to obey Him. That the higher powers are ordained of

God, we believe; but I have shown that they are not governed by true Christians. The government remained with the world, and it will no doubt remain there unto the end of the world. That the world has received many secular blessings through governments we freely admit, and willingly wish the world many blessings in its calling. But that the benefit of governments shall be a ground that Christians are to fight with a literal sword of steel, cannot be proven. The world is divided in many kingdoms, dominions and governments, and there is so much self interest sought and so many wars waged for honor's sake, and to seize more land and property, that I must wonder how men can teach that we are to obey such governments in all things without any exceptions. Paul, the holy apostle, and chosen vessel, wrote the epistle to the Romans, that we are to obey the higher powers. But the question arises, in what are we to be obedient. As the history informs us Paul was killed under the emperor Nero; this shows that he did not obey the emperor in all things. We cannot understand that we are to obey the magistracy contrary to God's word, for this would be disobedience to God. We must obey God rather than men. God is supreme over all magistracies, and therefore we must obey Him first. Paul plainly teaches in what we are to obey. We shall give "tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honor to whom honor." Paul does not say that we are to take the sword in hand to approach

our enemies and to kill them; for this would be directly against the teachings of Christ and against his own teaching.

There are many who oppose unjust wars (as they judge them to be,) but they allow going to just wars. I will ask such whether we are to obey the magistracy in unjust wars? If they say, nay, then they themselves are judges that we are not to obey magistracy against God's word. If they say, yes, then they themselves are assisters of unrighteousness. And if they claim that we are to be obedient to the magistracies in all things, then the consequence of such teaching is, if accepted, that members of the body of Christ (who are so closely united and bound with each other, and are one body,) will wage a bloody war with each other, that they will kill each other with the sword and carnal weapons. O! What erroneous teaching. Dear reader, do consider how contrary to the scriptures it is, that brethren dwelling under different governments, are by such teachings dragged to a bloody war with each other. If the magistracy would forbid to preach God's word, you no doubt would say, we shall not obey them; therefore bear with us if we do not obey them when they urge us to take the sword; because we hold it to be against the word and teaching of Christ. We are to be minded like Christ, and He was minded to suffer and endure all things and to give His life as a defenseless lamb for us; and if we walk as He walked, then we cannot shed blood but will

rather suffer our own blood to be shed.

If a Gentile government, as that of the Romans was, would compel you to serve their idols, would you obey? I dare say that you would say that this would be against God's word, and that you would not do it. Allow us also to measure with God's word in what we are to obey the government which has power over us. We hold according to the authority of God's word, that it is not allowed for Christians to wage war, in whatever cause it may have originated, and therefore we leave that with you to discern what wars ye call just or unjust. There may be wars, considered in worldly point of view, that are just; but for Christians they are all unjust; for give a Christian a sword of steel into his hand and he will stumble everywhere in the scripture, because he hates his enemies and kills, and commits evil against them, instead of loving and blessing them, and of doing good to them and praying for them. Tell me, beloved friends, in what manner a soldier loves his enemies, and blesses them and does good unto them, and prays for them when he kills them in their ungodly state with carnal weapons, and plunges them down to hell. This refers to all wars. And if Christians would fight against enemies, among which number were brethren, they sin against the teachings of the gospel, because it teaches that we shall cordially and fervently love our brethren and shall lay down our lives for them and that we shall have peace with each other, etc. If brethren kill each other

in strife, then we cannot find the new commandment of love with them, and therefore these are not true brethren in Christ but are false brethren, and are not minded like Christ. The new commandment of love is only found with the nonresistant lambs of Christ, and not with those who wage war. Jesus compared Christians to nonresistant lambs and harmless doves, and not to ferocious animals and birds of prey. Lambs will not devour wolves but wolves will devour lambs. But it is objected that we are only to be nonresistant when we are persecuted for Christ's sake; but it is claimed that when we are injured in anything else, that we may defend ourselves by the power of the magistracy. But there can no greater injustice be done unto us than to persecute us unto blood; and why we are not to defend ourselves against such injustice with the sword, and shall do it for more trivial offenses, is so inconsistent that I think that those who have but a partial sight can see how absurd this is. But those who defend themselves for trivial offenses are not to be trusted in the greater offenses; they would hardly flee from one city to another as Christ commanded His disciples.

In the time of the reformation and soon after it, the Reformed and Lutherans waged war in religious matters. The blood that was shed in the thirty years war is a shame to name, when we know that religion was the cause of it. O! Shame upon shame! Must our most holy religion be sustained by deadly weapons of war? Are those disciples of Jesus Christ who

attempt this? Are those the lambs of Christ who were to flee from one city to another, and were to offer their lives as defenseless lambs of Christ, and in truth would do it in the severest trials? A pastor in the Lutheran church once said to me that it was right to defend against an attack with the sword for religion's sake. If such thick scales are on the eyes of teachers, what must (as a consequence) the state of their churches be? If we are at liberty to wage war to defend our religion, then there is no need of suffering persecution. We might ask, why then did the apostles suffer so much without attempting any defense with carnal weapons? Why did they not defend themselves against their enemies if it is right to do so? If it is right to fight God would have given His apostles power that one of them could have slain their thousands, and no army could have stood before them. But the apostles followed their Savior and observed His command, and therefore they fled from one city to another, and did not do like these branches of the vines that bear bitter grapes. A branch has the same sap that is in the vine, thus also the disciples of Christ, His spiritual branches, had the same spirit and nature as the vine Jesus Christ has; for they were minded as He was minded; therefore a soldier cannot be a branch of Christ the true vine.

There are nonresistant professors who take too much liberty, and others that are too limited. There are some who allow to attend the sick and wounded, and to build bridges and fortifications, and whatever is

necessary to the service of war ; but they refuse to bear deadly weapons and to shed blood. But they do not consider the matter properly. They are numbered amongst the soldiers and no doubt must make oath to be true to the nation. I do not know whether there would be any way of serving without an oath. To be kind to the sick and wounded, is a duty if we can do it as an act of love and not as a soldier. How can non-resistant principles be seen if we are incorporated into a bloody army and wear the soldier's dress? Do we not have fellowship with those who shed blood? And are we not one body with them? We cannot allow any service of war of any kind ; for we hold it to be a transgression of the same nature as that of king Saul's when he wanted to offer accursed beasts unto the Lord. We do not believe that we owe our bodies unto the magistracy ; for it is a temple of God and belongs to God ; therefore we do not offer it to the service of war.

We testify against war, and if we are incorporated into the body of soldiers and aid them, we weaken our testimony of the doctrine of nonresistance. What do you think would be held of the testimony of a soldier if he would say to his fellow brethren in the service of war, that it was wrong to shed blood? How long do you think such an one could remain a soldier? I believe that all nonresistant professors who would do all service of war except the bearing of arms, must become hypocrites, or they cannot be used in the service



of war. To be silent against war and serve as a soldier in only such service as we deem right would be hypocritical. We have no right to labor against the government to hinder them in their calling, but we must teach repentance to all men, and also to the soldier, if an opportunity offers itself. And if a nonresistant preacher would cease to preach, and serve in such service of war as above named, he would no doubt be a hypocrite; and inasmuch as his members would labor with him in this matter, they would also be hypocrites. I cannot call it anything else but hypocrisy to wear the soldiers uniform and still claim to be nonresistant. What is a nonresistant professor who wears the soldier's uniform else than a hypocrite?

There are nonresistant professors who allow to hire a substitute. We cannot see that this is right in the sight of God to hire a servant to shed blood in our stead; for he is our servant. It might be said that "he would still likely go to war, though I do not hire him." I answer, that if he still goes he is not your servant and you are free from him; but if you hire him to shed blood, then you pay him to do this in your stead, and you manifest to the magistracy that you justify such service, because you send your servant as a substitute. If your son says that he will still go to war and that you may as well hire him as another, would you then hire your son and send him in your stead to sway the sword? Would this be a father's duty? Would not this be a shame for a father to do, who pro-

fesses nonresistant principles? If this would be unjust to do to a child, from what ground could it be right to do this with another person? Is God a respecter of persons? I hope that those who have but little light can see that it is wrong to hire a substitute, whether a son or another person. We cannot allow this in the church of God.

There are some nonresistant professors who are more or less exercised in thoughts that it is wrong to pay fines to the magistracy, because the magistracy will hire another in our stead, to go to war. We allow that the money be paid. The magistracy will not receive this fine from any person who does not belong to a nonresistant church, and makes no conscience of going to war. This law is made for non-combatants, and testifies that we are nonresistant when we pay our fine. We also know that the officers in the government are paid out of the taxes we pay, the sheriff and others who hang men for their crimes, &c., &c., and we are nevertheless in duty bound to pay tax. Our lands belong to the government in a certain sense, for we receive our rights to our land from the government and it retains its right to require taxes from us; therefore we owe this to it and we have no responsibility to its application by the government and the powers that be. Who knows whether the Romans did not take from the tribute paid by the Christians to pay their abominable prize-fighters. We must pay more taxes in time of war, to pay the war debt; and this is also

the price of blood, and we nevertheless pay it. If any one can convince us that it is wrong to pay our fine, we will yield; but we hold that we shall obey the government in this and give her what belongs to her. Our body does not belong to her, therefore we will not give it; but the money she may have and do with it what she pleases, then we are free. But our body belongs to Christ who bought it with the price of His own blood and therefore it belongs to Him and we dare not give it to the government to shed blood.

2. It is also advanced that Washington was a good man and he waged war. Whatever may be said of the merits of Washington, we nevertheless hold Christ and the apostles far above Washington; and they did not shed blood, and we therefore choose to follow them in preference to Washington. We do not desire to follow any man who abideth not in the doctrine of Christ and His apostles. Paul teaches that we are not to resist the powers that be. Rom. 13: 2. Washington resisted the powers which at that time ruled over this country. Daniel Musser, who was a bishop of the "Reformed Mennonites" or "Herrites" expressed himself in regard to this matter in the following manner: "We are accustomed to look upon the 'Fathers of the Revolution' as being models of virtue, patriotism and honesty; and in this respect, I am ready to accord all that is claimed for them. They may have been just, honorable and faithful in the discharge of their duties in all the relations of life. I ad-

mit that they were instruments in the hand of God, to effect this particular purpose. They were faithful in the discharge of their duty in the kingdom of this world, and God bestowed upon them those natural blessings which such faithfulness has promise of. When we assert what we believe the Scripture to teach, that Christians cannot fight or resist evil, we are met by the objection of Washington and his compeers being Christians, and yet they fought. With all our reverence for the character of Washington, can we compare him with Christ? Or must we still look to Christ as our guide and director who alone has words of eternal life? And when we find this example and the teaching of Christ to disagree, can we hesitate to choose Christ as our leader? Certainly no one will pretend that all the services rendered to the country by the patriots of the Revolution would of itself prove them to be Christians. One, at least, of those who have rendered most signal service to the country, and who showed a most self-sacrificing spirit, was an avowed infidel. It is not our purpose, as it is no part of our duty to criticise the religion of those who have departed, any further than to meet the objections which are urged against what we believe to be the truth, and to point our readers to the true test of undefiled religion." Musser's Non-resistance Asserted, page 38. In his "Reformed Mennonite Church" &c., page 467-8.

3. It is advanced that Christ commanded His

disciples to buy swords to defend themselves against their enemies. Luke 22:36-38. Why did the Savior say "It is enough," when the disciples said, "Here are two swords," if they were to defend themselves against their enemies? Two swords would not have been sufficient to arm the eleven apostles. And why did Jesus say to Peter, that he should put his sword in its place, if he was to fight with it? The Savior would have been against Himself, if He had commanded the apostles to buy swords to defend themselves, and then when Peter used his sword He again commanded him to put it to its place, and also healed the ear of him of whom Peter had cut it off. It much more appears to me to have been done from a figurative cause. It represents something. Could we not conclude that these two swords represent the law and gospel, and that Peter drew the sword representing the law, and that Christ commanded him to put it to its place, and said that "he that taketh the sword shall perish with the sword." Matt. 27:52. But the sword which represented the gospel was not drawn.

4. It has also been advanced that if all men were like we are, then it would stand miserable in the world. This never was so and according to the testimony of the holy Scriptures, it will never be so, for the men of this world will remain corrupt until it passes away. And the consequences of the nonresistant doctrine are not so evil as some men think. If a kingdom would entirely be converted to Christ, then God would

preserve it without deadly weapons. Dymond says, that in the time when the Indians murdered so many white men in Pennsylvania, that only three Quakers were found amongst that number, and that those became unfaithful and armed themselves and when the Indians saw this they killed them; but on the contrary when they found any without weapons, especially the Quakers, they said, "These will do no harm and therefore we will not harm them." Dymond on War, page 91, 92. The former minister from Holland, Van Benning writes to Lord Turenne: "The Mennonites are a good people, and for a state the most proper of any in the world; partly because they build up the community by their simplicity in manners, skill and industry; and partly because we need not fear a rebellion from a sect who make it as one of the articles of their faith never to take the sword." Morgan Edwards "Life and Times of Menno," page 49. But there are many men who think that our ground is so injurious because they think that thieves and robbers would ruin the land. We openly acknowledge that our doctrine will not bring the murderer to the gallows by our own hands; but there have always been enough unconverted men who strive after such positions and willingly serve in them. We hold that it is wrong for a Christian to take the life of a murderer; for Christians shall not resist evil, which prohibition also includes the murderer, as already shown.

If it is right for a Christian to execute a murderer

it is also right for him to go to war. Some one might say, if a murderer would break into a Christian's house it would be unjust not to kill him, if he could do it. We would know beforehand that the murderer would be lost if we would kill him in such an evil deed. Would it not be better to admonish him in love to repent of his great sin, and forsake such an evil deed? John Barclay, a Quaker, who was attacked by a robber, did not resist but gently admonished him, and the robber let his pistol drop and manifested no force any more. And another, Leonard Tell, was also attacked by a robber who plundered him of his money and beast and afterwards threatened to blow his brains. Leonard Tell spoke to him in a Christian manner, of his ungodly life, and the man was astonished at this, and declared that he would take neither his money nor beast, and returned both back again. Dymond on War, page 92. I believe that more men lose their lives in such cases when they resist than those would who are nonresistant; for it takes very wicked men, if they cannot be moved by kindness to love a nonresistant man. Paul says: "Dearly beloved, avenge not yourselves, but *rather* give place unto wrath; for it is written, Vengeance *is* mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. 12: 19-21.

Good words for evil words, and good deeds for

evil deeds have a powerful influence on the minds of ungodly men, to win them for Christ; but if we render evil for evil, it will often move to more evil. Paul also says: "See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves and to all *men*." Thess. 5:15. We can transgress this teaching with the tongue; for we can avenge ourselves with words against the evil done to us, in such a manner that we render evil for evil. Oh, beloved brethren in Christ! let us prove our hearts closely whether we are truly nonresistant in deed and actions, and pray for those who commit evil against us instead of striking with the tongue in a carnal manner, and thereby commit sin. Oh! God preserve us. No man is profoundly nonresistant who cannot bear all evil committed against him, in patience and love.

5. It is also advanced that Paul appealed to Cæsar, and that this shows that we can use the government to our aid. I will briefly answer this as follows: Christ told His disciples that they would be delivered before governors and kings, and that they should not meditate upon what they should say, but should speak what would be given them at the time. From this saying of Christ we can understand that the apostles were allowed to answer for themselves before the rulers; but this did not allow them to defend themselves by the power of law to inflict any punishment on any transgressor. No doubt God impressed Paul to appeal to Cæsar because God desired that he should go



to Rome. Agrippa said: "This man might have been set at liberty if he had not appealed unto Cæsar." Acts 26:32. The Jews were opposed to having Paul set at liberty; therefore he appealed to Cæsar, and then this opened the way for Paul to go to Rome, as God said to him: "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Acts, 23:11. Paul conducted himself according to the doctrine of nonresistance, and therefore it is a groundless assertion to say that Paul did not conduct himself according to nonresistant principles.

6. To prove carnal resistance to be lawful and just according to the gospel, we are by some referred to Christ using a scourge when He drove out of the temple of God, "all of them that sold and bought in the temple." &c. Matt. 21:12; John, 2:13-17. This objection avails nothing until our objectors prove that Christ used this scourge on men; He no doubt used it to drive out the oxen and sheep, and not on men, for they no doubt went out at His command.

---

### A REVIEW AND SUPPLEMENT.

1. Christ said: "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them. But so shall it not be among you; but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be the servant of all. For even the Son of man came

not to be ministered unto but to minister, and to give His life a ransom for many." Mark, 10:42-55.

Christ here referred to the lords and rulers and "great ones," who were appointed officers to "rule over the Gentiles," and said it should not be so among His apostles. Christ grounded this teaching on His own service; for when He referred to the authority of the rulers of the kingdom of this world, and taught that the service of His apostles should be the very opposite of the exercising of such worldly authority, He then gave His reason for this teaching by saying: "For even the Son of man came not to be ministered unto, but to give His life a ransom for many." Christ refused to be a worldly king,—He did not come to have worldly people minister unto Him, but He died as a servant to save sinners, and therefore His ministers are to follow Him and become servants and not lords and rulers of this world. See page 9-11 in this work.

2. We hold that if Christians were to serve in the magistracy, we would find instructions in the gospel how to conduct our lives; for the gospel gives instructions how officers of the church, husbands, and wives and children are to conduct themselves, but not a word how Christians are to conduct themselves in secular office, therefore we conclude that the design of the gospel was that Christians should not rule and govern the world. See page 11 in this work.

3. We are called to suffer; and as the patient sufferings of Christ cannot be made manifest in exer-

cising authority, therefore we conclude that Christians are not to serve in the offices of the magistracy. Christ suffered at the hands of soldiers under the power of officers in the magistracy, and by such suffering set forth His perfection; and as we are called to follow His footsteps, we therefore are also to manifest the sufferings of Christ in suffering for His sake, to set forth His perfections in a life of suffering, which can not be done in exercising authority in the offices of the magistracy. See page 15 in this work.

4. We are commanded to flee from city to city when persecuted; and as this command cannot be obeyed in exercising authority in the offices of the magistracy, therefore we conclude that Christ never intended that His followers should serve in the offices of the worldly governments. Would it look like exercising worldly authority if the officers of the magistracy would flee from city to city, when persecuted by those over whom they are appointed to rule? See page 12 in this work.

5. If Christ had intended that His children should serve in the offices of the worldly government He no doubt would have made arrangements that they would have been made rulers in the beginning of the gospel; and as nothing of this kind is found in the gospel, we conclude that Christ never intended that His children should serve in the secular government. See page 17 in this work.

6. Christ prohibited war by the spirit of His

teachings; therefore we conclude that the teachings of Christ cannot be obeyed by exercising worldly authority. See page 24 in this work.

---

### ARGUMENTS AGAINST WAR.

1. We base our arguments against war on the predictions of the prophets Isaiah and Micah. Isaiah, 2:2-5; Micah, 4:1-3. Isaiah says: "And it shall come to pass in the last days *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

This prediction clearly sets forth that in the last days the LORD will judge and rebuke among the nations, and when they accept this rebuke they shall not learn to war any more. This judging of the LORD, is the judgment that is sent unto victory when sinners acknowledge and feel the condemnation of sin in their

conscience and repent and find peace in a crucified Redeemer; therefore the judgment sent to Gentiles, converted them from warriors into children of peace; and when they obeyed the Prince of peace and ceased to bear the carnal swords and spears; they tilled the ground and pruned trees instead of fighting in bloody wars. That the last days here spoken of mean the same time when the spirit was promised to be poured out, is very evident. Peter quoted Joel's prediction that the spirit should be poured out in the last days, and referred its fulfillment to the day of Pentecost, on which the spirit was poured out upon the apostles. There at Jerusalem on the day of Pentecost, is where Joel's prophecy commenced its fulfillment, and where at the same time the house of the LORD was established on the mountain which is exalted above the mountains and hills. The law of Christ went forth from Zion, and the word of the Lord from Jerusalem. Many Christian professors refer this prophecy to a universal reign of peace, which they claim will come as a fulfillment of the millennium in some future time. That this is erroneous the reader may see when he reads my next article in this book treating on the millennium. The worst misrepresentation of Isaiah, 2:2-5, I ever read, I read in a work entitled, "The Millennium." The author says: "In verses 2-5 is a statement, not of what the Lord declares would take place in the last days, but what the multitudes of professors who are looking for the conversion of the world, would say.

The statement commences thus: 'And many nations shall come and say,' verse 2. But the Lord speaks in verses 6 and 7 as follows: 'In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted.' " Page 14. This is a production by some Seventh-day Advent author who did not give his name in his work. There is not a word nor hint in either Isaiah's or Micah's language of a prediction of a "peace and safety" cry never to be fulfilled. Both these prophets say in precise and plain language, that *after* the LORD would judge and rebuke among the nations, that then those nations *would beat their swords into plow-shares and their spears into pruning-hooks and that they would not learn war any more.* To thus construe this language into the meaning that the prophets merely predicted an empty and false "peace and safety" cry, is something that looks as though there was no true fear of God nor love of the truth in the author's heart, who penned the language in the work on "The Millennium." If we can thus handle the word of God without any remorse of conscience, then it appears to me that we will stoop to any application of God's word to meet the end or aim we wish to accomplish. If anything grieves my mind it is the misrepresentation of the holy scriptures. It is evident that the man who thus misrepresented this prediction had not the non-resistant spirit of Christ or he should have understood this prophecy. See page 18-24 in this work.

2. We hold that the entire tenor and spirit of the gospel is against war. See page 24-40 in this work.

3. The prohibition of Christ: "Resist not evil." excludes capital punishment, and therefore it is self-evident that if capital punishment is not to be inflicted by His children, that they are also by the same prohibition forbidden to shed blood in war. I have shown that the saying, "eye for an eye," etc., included the executing of murderers; therefore the prohibition not to resist evil, which is given instead of the resisting of evil by executing the law in revenging an "eye for an eye," and shedding the blood of the murderer, must exclude the shedding of the blood of the murderers. But this prohibition is given for children of God. Christ does not allow His saints who are to set forth His death who died at the hands of murderers, to execute judgment against murderers. Christ was innocent, and to shed blood through envy as the Pharisees did, is murder. Christ referred to the sayings of the law when He said, "an eye for an eye," etc. Ex., 21:24; Lev. 24:21; Deut. 19:16-21. Deut. 19:21 reads thus: "And thine eye shall not pity; *but* life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." All these named wrongs were to be punished by the resistance of the law by officers after a proper trial before the judges in Israel; now then as Christ prohibited to resist these wrongs or evils committed, *He excluded all of them, for He made no exceptions and therefore He has prohibited*

*His followers to resist evil by taking the life of a murderer.* Christ said: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil," etc., therefore Christ meant that it was thus said in the law, "an eye for an eye, and life for life," etc., but He taught that it was not now "an eye for an eye, and life for life," but much more to suffer the wrong and not resist in taking "an eye for an eye, and life for life."

All the glosses the learned and unlearned may put on the language of Christ, it cannot by any just representation be made to mean anything else, but that it prohibits war and the serving in the offices of the government to all His followers.

4. Christ commanded that we should love each other as He loved us. John explains this love that we are to lay down our lives for our brethren. By this love Christ gave a mark whereby His disciples may be known. In the law the teaching was to love their neighbors, but to hate their enemies. Love in the old dispensation required the Israelites to fight for their brethren and nation as a manifestation of their obedience to God; but in the gospel the church is to manifest the love of Christ which He manifested at the cross. In Christ was the life, and He was the light of the world. This is the greatest love any one can manifest, to love his murderers and pray for them. This Christ did, for it was His life to love all; and in this life He wrought the truth on which the nonresistant



principle is grounded. If we are made partakers of the life and love and light in Christ when He died, we become nonresistant and receive the grace to love our enemies, and love will shine forth as a beam of the same light which shone in Christ. If we manifest hatred toward our enemies we give evidence that we are yet under the law. God did manifest His hatred toward enemies and sinners under the law, by showing His displeasure in sending forth His judgment as a just reward of sin. And when God used the Israelites to execute His judgments upon His enemies, (and His enemies were also their enemies,) He desired them to be free from human and ungodly hatred, and from a malicious and wicked spirit. It was a divine hatred or displeasure in which the Israelites were to hate their enemies. In this manner God manifested His will in executing His judgments against His enemies. But under the gospel God manifests through His chosen people the spirit of mercy and love toward their enemies, instead of justice and judgment. Christ cannot be known in His children in any other manner than by the manifestation of His love and mercy, revealed to us at the cross. As the manifestation of hatred against evil doers and enemies required civil power to execute judgment; so on the contrary, the manifestation of the love and mercy to enemies and evil doers, as manifested in Christ's death and is also to be manifested in us, forbids all Christians to execute judgment by civil power.

5. Christ said that if His kingdom was of this world, that His servants would fight that He would not be delivered to the Jews; but He said that His kingdom was not of this world. Christ died as a mediator, to redeem us; and He set up a spiritual kingdom, consisting of His redeemed children, in which He instituted laws and ordinances whereby this kingdom is to be governed. Not one of Christ's commandments teach us to execute judgment on evil doers by civil law. We are commanded to put away from this kingdom evil doers by excommunicating them from the church. If a member of the church of Christ would commit murder, excommunication from the church would be the result of Christ's teachings, as also the teachings of the apostles. There is not a word found in the New Testament that teaches the church to punish any of its members with the infliction of death or literal imprisonment; these judgments belong to the worldly government and kingdom and not to Christ's kingdom.

Christ's kingdom is an undivided kingdom though planted into different worldly kingdoms; for the subjects of His kingdom are all obedient to His laws, and the laws and teachings of Christ do not divide His kingdom. Christ says that a kingdom divided against itself cannot stand. Many professors of Christ divide His kingdom by the evil consequences of their teaching; take for example Baptists or Methodists, members of the same church professing to be the kingdom of

Christ, and the teachers of the same church in England teach their members to be obedient to the higher powers in taking the sword to defend their own country; and the teachers of the same church in America teach the same teaching here; then if England and America wage war against each other, then the teaching of the same church would divide their church or kingdom into two parties seeking to conquer each other by a bloody war. Would such work look like Christ? Any doctrine that brings members of the same denomination to the battle field to approach each other with the deadly weapons of war, is not the doctrine of Christ. The teaching of Christ does not divide His children into two armies, or part of armies, on the battle field slaying each other. Does such work look like peace? Would such men be children of peace, or peace-makers? Such teaching that binds us to take up arms to obey the higher power, urges members of the same body to war and fight with each other. And the chaplains on both sides of the armies would not look much like ministers of the Prince of peace, whose feet are shod with the gospel of peace. The kingdom of Christ is a kingdom of peace and not of strife and fightings.

But we are often urged to go to the polls and vote. If we would vote for officers of the magistracy and thus place them at the head of the government, we would feel ourselves bound to support them. In the war between the northern and southern states we

learned that even the secular officers dealt more mildly with those who did not vote, and did not engage in lawsuits. We cannot vote the nonresistant principles at the polls; and as we do not take part in ruling worldly affairs we do not think it consistent for us to vote. We consider ourselves pilgrims and strangers in this world, and a stranger must be naturalized before he has a right to vote; and though we would have a right to vote according to the laws of the land, we do not hold it becoming for us to vote for men to serve in offices which we hold wrong for us to fill. Would it be suitable to vote for a man to be put into an office which we would not fill? It does not look consistent to us. There are a number of nonresistant professors who vote, and thereby have fellowship with those who resist. I cannot see how it can be possible for us to vote without having fellowship with a resisting spirit. And the question arises in my mind, whether a man who votes to put men into office to enforce resistance when necessary, can really be nonresistant, especially after he examines the matter properly.

That governments when well conducted are a temporal blessing to the people, we freely admit and we hold it to be a sin to fight against governments. We leave the government of the world with the world, and believe that the powers that exist are of God and that they bear the sword, and we will urge obedience in all things not against the teachings of Christ. But all that may be said in favor of the blessings of a government,

we are nevertheless in duty bound to obey Christ when His teaching conflicts with worldly powers. God, in a certain sense rules wicked men. We find many instances in the Old Testament that God took wicked kings to punish others yet more ungodly. We verily believe our position on the nonresistant doctrine to be irrefutable, and for this reason we publish it to the world. No doubt many readers are aware that the Waldenses, or the purest of them were nonresistant people, and that the church fathers, at least many of them were opposed to war. The nonresistant doctrine is therefore no new doctrine; it always existed since Christ taught it and will always exist to the end of the world; for I have no doubt if not enough nonresistant seed would remain the world would soon come to an end. When the church will no more hold forth this doctrine, it will no more be a ground and pillar of the truth; for the very spirit of saving truth in Christ is a nonresistant spirit; and if Christ had not been nonresistant the world would not be redeemed. This nonresistant spirit prayed for the enemies of Christ "Father forgive them for they know not what they do." Stephen called out in the same nonresistant spirit, "Lay not this sin to their charge." All the truly anointed children of God breathed the same spirit; for the same spirit must dwell in the children which dwells in Christ their head.

May God bless my labor, that it may redound to His honor and glory.

## ON THE MILLENNIUM.

---

### PREFACE.

Much has been written and taught in regard to the millennium, and so many different opinions prevail, that I cannot expect to please all of my readers,—nor do I expect to please any if they do not agree with the teachings of the Bible. I undertake this treatise with a deep feeling of my responsibility in treating on this much disputed subject on which so many contradictory views have been published to the world. This doctrine of a millennium has prompted many to reckon the time of its commencement on earth, and in their fanaticisms have appointed years and days when the Lord our Savior Jesus Christ, should come on earth to glorify His saints on earth for the space of one thousand years; but they met with shameful disappointments in the shipwreck of their faith in the coming of the Lord on their stated time. And it appears that this time-setting spirit is so unteachable that it learns no lesson of the past disappointments, but is yet at work in reckoning and stating the time of Christ's coming. I feel prompted to do my duty in reproving this spirit, and in setting forth the many errors on the millennium, and to show the groundless foundation on which such teaching rests. Passages never intended to teach such views are misconstrued and thus used to

confirm and teach such fanciful notions that many simple minds are deceived by such misrepresentations of the holy scriptures.

I intend to use much of an article written on this subject in the German language, if not all of it, but I intend to enlarge by inserting and adding if I gain new light, and on teachings then not known to me. This German article referred to was finished on the 15th day of July, 1878. I am no graduate—I never attended any other but common schools,—and do not possess much scholarship, but claim the divine unction by which I have received and do receive all my divine light. “Then opened he their understanding, that they might understand the scriptures.” Luke 24:45. My prayer is that Christ may open my understanding also, that I may understand the scriptures that are not yet revealed to me, to that extent necessary to handle this subject truthfully and in such clearness as may be necessary at this time. Christ taught His apostles thus: “It is not for you to know the times or the seasons, which the Father hath put in his own power. Acts 1:7. If this teaching had been observed, many persons would have been kept from the fanaticisms of a time-setting spirit, and a great many souls would have been saved from this deluded spirit. May the Lord guide me through the divine unction to make known His will and the truth of His word, so that it may shine forth as a bright light in the midst of the many dark and stormy clouds of human perversions and misrepresentations of God’s word, is my prayer.

## MILLENNIUM.

To properly understand the meaning and foundation of the scriptures concerning the predictions of the prophets and apostles in regard to the dispensation of God's administration of His divine providence in ruling and governing His church and the nations of the earth, we need anointed eyes. The millennium consists in a kingdom governed by its king. As Christ is the king to rule and govern His kingdom by His own sceptre, and we must find a kingdom in which He rules and governs equal to His nature, I will examine the kingdom of God in its typical, and mediatorial and eternal form of government.

God chose Israel to be His people, and therefore said to them: "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation." Ex. 19:5-6. This kingdom was typical and lasted to the end of the typical priest-hood. The priest-hood was changed: "For the priest-hood being changed, there is made of necessity a change also of the law." Heb. 7:12. This typical kingdom was the first organized form of the kingdom of God on earth. This form in type ended in the antitypical form of God's kingdom, which is a mediatorial



form. The priesthood with all the typical sacrifices for sin, ended in the high priest Christ Jesus who became the mediator of the new covenant, and the only sacrifice for sin. The typical temple is destroyed, the house of the Lord at Jerusalem has been destroyed and made desolate, so that no typical sacrifices can be offered any more forever, for the types and shadow of better things have disappeared by the "good things" that came in their stead, as the moon disappears by the rising of the sun in a more glorious brightness. Heb. 10:1-13. When the typical form of government existed, John the Baptist was sent as a forerunner of Christ and pointed us to Him. Christ said, "The time is fulfilled, and the kingdom of God is at hand. Repent and believe the gospel." Mark, 1:15. The typical kingdom of God existed, but now the mediatorial kingdom of God approached, and through Christ's death at the cross it received its mediatorial and spiritual form. Christ is prophet, king and priest in this spiritual kingdom, in which the reign of typical kings and priests are not found nor exist.

The subjects of this kingdom are the regenerated children of God, who were brought nigh by the blood of the mediator Christ; and they enter this kingdom through the king and priest. Eph. 2:13; I Tim. 2:5,6. The regenerated children of God are the spiritual temple, priest-hood, nation and kingdom, over which Christ presides and rules as king, prophet and priest. Peter says: "Ye also as lively stones, are built up a

spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Again: "But ye are a chosen generation, a royal priest-hood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." I Peter, 2:5-9. Paul also says: "Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son, in whom we have redemption through his blood, *even* the forgiveness of sins," etc. I Col. 1:13. Again: "Now therefore ye are no more strangers and foreigners; but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone in whom all the building fitly framed together groweth unto an holy temple in the Lord; into whom ye are builded together for an habitation of God through the spirit." Eph. 2:19-21. In this spiritual house and kingdom all offerings are spiritual, according to the nature of the king and priest who changed them by His own sacrifice into a mediatorial form. The king and priest is spiritual, therefore His subjects and kingdom are also spiritual, and are to remain in this form of government to the end of the world.

In this kingdom divine life prevails, of which we are made partakers in regeneration; and this is the first resurrection from the first death, which is a moral death, into a newness of life. No morally dead man

can in reality be a subject in this mediatorial kingdom of Christ. In this kingdom the gospel is to be preached until it is changed from its mediatorial form into the eternal and heavenly form; from which form it shall never be changed. It will be an endless kingdom in heaven. The gospel is an everlasting gospel, —that is it lasts to the end of time here on earth. Rev. 14: 6; I Cor. 15: 24. The spiritual house of God is His church, and all those who belong to it compose this mediatorial kingdom of God on earth. I Tim., 3: 15. When we enter into the church of the living God, we are subjects of Christ's kingdom. Col. 1: 13. We must enter into this kingdom of peace on earth, by being redeemed from this kingdom of darkness and our damnable sins, through the virtues of Christ's blood.

But to enter into the heavenly kingdom in its eternal form, we must be made partakers of another redemption through another or second resurrection. The first resurrection introduces or brings us into the mediatorial kingdom here on earth; the second resurrection translates and transplants us into the heavenly and eternal kingdom of God in eternal glory, where nothing common nor unclean can enter. In the kingdom of peace on earth we are sealed with the Holy Spirit, the pledge or "earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1: 14. We remain sealed with the holy spirit "unto the day of redemption." Eph.

4:30. This redemption is no doubt the redemption of our body. Luke, 20:35,36; 21:38; Rom. 8:23; Phil. 3:20,21. I will now enlarge my explanation by showing that Christ remains in heaven until His mediatorial kingdom on earth is to be changed into its eternal form in the heavens above, and that this earth will pass away when Christ ceases to be a mediator and will appear as a judge.

1. Christ appeared on earth as a mediator, and died to reconcile us with God, to prepare and qualify us for His mediatorial kingdom on earth, in which we are to reign in the first resurrection to life until He comes the second time, to receive us into His eternal kingdom in heaven.

The writer to the Hebrews says: "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time without sin unto salvation." Heb. 9:27,28. This passage shows that Christ came "once in the end of the world" "to put away sin by the sacrifice of himself," so that when He appears the second time, without this sin-offering, that He will find His children in His kingdom redeemed and free from sin, and waiting on Him to save them with the eternal salvation in heaven. This passage also shows that the sacrifice of Christ ends in His second coming; and that His kingdom on earth as a kingdom of peace, only consists in a present salvation from sin, and that there is no other

such kingdom of peace on earth but this mediatorial kingdom; and that we must yet await an eternal salvation in the eternal kingdom in heaven. Christ was here once, and He will appear the second time but we read nothing of a third appearing of Christ. Luke says: "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven." Acts, 1:9-17. This passage speaks clearly of the second coming of Christ. Peter says\* "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, *even* Jesus. whom the heavens must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets which have been since the world began." Acts, 3:19-21.

This expression of Peter shows what has already been said above, namely, that the sacrifice of Christ is here preached, and that our sins are to be blotted out by it so that we may receive the eternal refreshing

---

\*Revised translation, with which translation Luther's translation agrees.

from the face of the Lord, in the sending and coming of Him who is preached, Jesus Christ, who is to remain in heaven until all things are restored, what has been spoken by all the Lord's prophets. All things that are to be fulfilled on this earth, predicted by the prophets must be fulfilled before the second coming of Christ. There is therefore no ground in the prophets for a personal reign of Christ on earth.

2. I will show that there is but one day appointed when Christ shall come the second time. Christ and His apostles have in all their expressions in all they said or wrote in regard to the second coming of Christ, spoken of but *one day* in which He would come to judge the world. These expressions are "the coming of the Son of man," "His coming," "that the day of the Lord would come as a thief in the night." Because I intend to say more on this in other places in this article, I will here refer the reader to passages by which he can satisfy himself that there is but one coming of the Lord to be looked for any more and that *then* the world shall be judged, instead of holding what many erroneously hold, that Christ is to come first and reign one thousand years before He judges the ungodly. Read Matt. 7:22; 12:36; 13:40,41-49; 24:27,30,31,36-39; 25:31-46. John, 5:40; 12:48. Acts, 3:20; 17:31. I Cor. 11:26; 12:52. II Cor. 5:10. Phil. 3:20,21. I Thess. 2:19; 3:13; 4:15,16; 5:2-23. II Thess. 2:1, 2-8. II Pet. 3:4-10-12. I John, 3:2. Jude, 14,15. Rev. 1:7; 6:17; 20:11-15.

3. I will show by the grace of God, that the holy scriptures plainly teach that this world will remain in its present form until Christ comes the second time. When Peter testified that the "Lord is not slack concerning His promise," (as some men count slackness,) and that He is "long-suffering to us-ward," he said: "But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up." II Pet. 3:10. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them." Rev. 20:11. These passages clearly testify, that this earth remains until Christ comes and shall sit upon His throne, and that it shall then pass away. And because the described kingdom of peace in Rev. 20:1-7, shall come to pass before Christ shall sit upon His throne, and before this world shall pass away; therefore it cannot be said that Christ will personally reign on this earth in a kingdom of peace. Christ reigns here in His church in the spirit, which is the only kingdom of peace ever to be found on this terrestrial globe, until it passes away.

4. The harvest is the end of this world, and Christ plainly teaches that the righteous and the wicked shall dwell together on this earth in their mortal bodies until the harvest, in which time the world shall pass away. When Christ explained the parable of the

sower of good seed in the field, He said: "He that soweth the good seed is the Son of man. The field is the world. The good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil. The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burnt in the fire, so shall it be in the end of the world. The Son of man shall send forth His angels and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine as the sun, in the kingdom of their father." Matt. 13:37-43. Christ also says: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating, and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field, the one shall be taken and the other left. Two women shall be grinding at the mill, the one shall be taken and the other left. Watch therefore, for ye know not what hour your Lord doth come." Matt. 24:37-42. I cannot see how anything could be expressed clearer than these passages, to show that the righteous and the wicked shall dwell together until the harvest comes, which is the end of the world, at which time Christ



shall appear and shall find the human race engaged in eating, drinking, and in marrying as in the days before the flood; yea, that He shall find righteous and unrighteous laboring together in the field and grinding at the mill; and that the righteous shall be received and the wicked left. This proves very clearly that Christ will not reign on earth personally for one thousand years before the end of the world.

5. The resurrection of the dead, both the just and the unjust, shall take place in the coming of the Lord, at the time of the last trump, and at the last day. The living and the dead shall all stand before the Lord at the same time, when He sitteth on His throne; therefore the dead shall first be raised before the final judgment of the living. That the righteous who remain until the coming of Christ, shall not prevent them that sleep in their graves, Paul affirms when he says: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Therefore comfort one another with these words." I Thess. 4:15-18. And that this trump named in I Thess. 4:16, is the last trump that shall be sounded, is

proved by Paul when he says: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed.)" I Cor. 15:51,52. And although the dead shall rise first, that is, before those who remain are changed, nevertheless the change of those who remain alive as well as the resurrection of the dead, shall take place at the time of the last trump. The wicked shall also be raised at the last trump, though it may take\* place a short time after the resurrection of the just.

That this last trumpet shall be sounded at the last day may be concluded, when we compare the passages above quoted with the sayings of Christ when He says: "And this is the will of him that sent me, that every one that seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day. John, 6:40. Read also verses 39-44-54. And this last day is the hour to which Christ refers when He says: "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John, 5:28,29. In this hour, which is the time of Christ's

---

\*I know of no passage in scripture that proves that the wicked shall be raised after the righteous; but I Cor. 15:23-26 appears to teach it; but John 3:28 shows that it will take place close together, if not at the same moment.

coming, and will be the last day, the voice of Christ at the sound of the last trump will raise both the just and the unjust from the dead and shall receive their reward from Him, every one according to the deeds done in their mortal bodies. And that the wicked shall be raised from the dead at the last day, is clearly understood from the expression of Christ, saying: "He that rejecteth me, and receiveth not my word, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John, 12:48.

If the wicked are to be judged in the last day, then they must also be raised in the last day, as well as the righteous, for the resurrection precedes the judgment according to all passages of scripture referring to the same. I never found one passage of scripture to show that the judgment at the last day is to precede the resurrection in the last day. According to the testimony of these passages of scripture, the just and the unjust will be raised at the last trump and in the last day, at Christ's coming, and that they shall at the same time be placed before the judgment seat of Christ to receive their reward from the judge. The following passages show as clearly as language can express ideas, that all nations, both the just and the unjust, shall stand before Christ at the same time, which must be at the last day and at His appearing when He will sit upon His throne. Christ says: "When the Son of man shall come in His glory, and all the holy angels with him, then shall He sit upon the throne of His glo-

ry: and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand and the goats on His left." Matt. 25:31-33. This passage shows that *all men* shall stand before the judgment seat of Christ, *at the same time*, when He comes. Paul attests this ground. He says: "but now commandeth all men everywhere to repent: because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts, 17:30,31.

Again: "And have hope towards God, which they themselves also allow that there shall be a resurrection of the dead, both of the just and unjust. Acts, 24:15. John says: "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him: even so. Amen." Rev. 1:7. How shall those who pierced Christ see Him when He comes, if not raised at the same time with the just? And Paul speaks of a resurrection of the just and unjust, and not of two separate resurrections, one of the just and the other of the unjust. The scriptures are very clear in their testimony of *but one general resurrection, at the same day, time or hour*. God did not appoint *two days, times or hours* when all those in their graves shall hear the voice of the Son of God, and shall come forth and be

placed before the judgment seat of Christ; *but one hour, one day*, namely, *the last day, on which the last trumpet shall sound, and all this shall be at the end of the world at the harvest where every one shall reap what he sowed here in time of sowing.* And that the just and unjust shall receive their reward on the day appointed of God, from the Lord in His appearing, Paul attests to the Thessalonians when he says: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power: when He shall come to be glorified in His saints, and to be admired in all them that believe, (because our testimony among you was believed,) in that day." II Thess. 1:7-10.

To take verse 6 in connection with the passages in II Thess. 1:7-10, we find clear proof that those who troubled the Thessalonians, together with those Thessalonians who were troubled by them, shall receive their reward on the same time and on the same day; for *in that day*, He shall also "be glorified in His saints."

6. The holy scriptures teach that the believers shall be found with a blameless and unspotted and a holy and godly life in peace at the day of Christ's coming, that they may be found worthy to stand before Him, and that they may be received into His kingdom

of eternal glory. Read Matt. 24:29-44. Mark, 13:24-37; Luke, 21:15-36; I Thess. 3:13; 5:23; II Pet. 3:10-14. I have shown that the day of the coming of the Lord, will be at the end of the world, and that we shall dwell here in this mortal tabernacle until this world passes away, which clearly shows that the resurrection to immortality shall not take place one thousand years before. To avoid repetition as much as possible, I will not say much on this point here but will say more on it when I answer those who hold different views from us. When we consider how beautifully the expressions of Christ and His apostles agree in their teachings in all circumstances and in all their expressions, as out of one mouth of utterance, that there is only the second coming of Christ, at the end of this world; therefore we are forced to the conclusion that no one need remain in error on this point.

7. We believe that the kingdom of peace commenced at Pentecost at Jerusalem, where the spiritual house and city of God was built on the spiritual mountain of Zion, and all converted Gentiles flocked thereto, and that it was such a glorious spiritual blessed kingdom, that all expressions of the holy prophets in reference to it are to be understood in a modified sense in agreement to the divine virtues and glory of Christ's kingdom or church here on earth, though they sometimes used strong expressions. Isaiah says "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name

shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government *there shall be* no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth forever." 9:6-7.

This passage of scripture shows that this child which was born should sit upon the throne of David, as a prince of peace, to govern in his kingdom in continual peace. This kingdom of peace was established through Christ on this earth. "Behold the man whose name *is* the BRANCH, and he shall grow up out of his place, and he shall build the temple of the LORD; even he shall build the temple of the LORD, and he shall bear the glory and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Zech., 6:12-13. This passage shows that Christ should be king and priest at the same time, and that peace should nevertheless prevail between these two offices; and that the priesthood would not interfere with his kingly office while sitting on the throne of David. The angel Gabriel said unto Mary the mother of Jesus: "He shall be great and shall be called the son of the Highest, and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke, 1:32,33. When this holy child was born the angels of God said: "Glory to God in the

highest, and on earth peace, good will toward men." Luke 2:14. I have already shown that this earth shall remain until the second coming of Christ and that it will then be burnt up; therefore this peace must rule on earth under the prince of peace without his personal presence. This peace rules in the mediatorial kingdom of Christ on earth, in which Christ rules and governs spiritually as king, priest and prophet and as prince of peace, until he shall deliver this kingdom to God the Father, when he shall put down all rule and all authority and power. For he must reign until he hath put all enemies under his feet." I Cor. 15:24,25. A part of the above passage is given according to Luther's translation, because I prefer it. Christ will sit at the right hand of God in heaven until He delivers His mediatorial kingdom to God, His Father, when it will be changed into its eternal form. Paul says: "But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy foot stool?" Heb. 1:13. And that Christ began His kingdom on earth with His believers in the spirit, and will reign in it to the end, may be understood in the following expressions: "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" And again, "I will be to him a Father and he shall be to me a Son." And again, "When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith: Who maketh his ministers a flame



of fire. But unto the Son *he saith*, Thy throne, O God, *is* forever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, *even* thy God hath anointed thee with the oil of gladness above thy fellows." Heb. 1:5-9. This passage shows plainly that the Son of God was brought into this world to be anointed as king to rule over His fellows by His sceptre forever. There is nothing expressed in this passage that this kingdom shall ever be changed into another form on this earth. That Christ has a kingdom on this earth is also taught by Paul to the Colossians: "Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of His dear Son in whom we have redemption through His blood, *even* the forgiveness of sins." Col. 1:13,14.

And in Matt. 13th chapter, the kingdom of heaven with its power is set forth in many parables in which there is no hint of any change of the kingdom of peace or kingdom of Christ on this earth until the end of this world. In this kingdom the prince of peace is our peace, and outside of Christ there is no peace. The church of God on earth is compared to a temple, house, city and dwelling place of God in the spirit. Paul says: "But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath broken down the middle wall of partition between us; having abolished in His flesh the enmity *even* the law of com-

mandments *contained* in ordinances, for to make in himself of twain, one new man, so making peace. And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby and came and preached peace unto you *which were* afar off and to them which were nigh. For through Him we both have an access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit." Christ promised His peace to His disciples, which He purchased for them at the cross and sent them to preach peace to all nations, so that all who would believe in the word of reconciliation should be gathered into His kingdom, house, temple and church. Therefore it is shown beyond refutation that Christ organized and founded a kingdom of peace on earth, which shall be eternal; for it will be changed and glorified into a glorious form and thus remain eternal in the heavens. But that this mediatorial kingdom of Christ shall ever take another form on earth is unscriptural. Repentance and regeneration, and baptism and the Lord's supper, and all ordinances of Christ shall remain in His kingdom on earth until the end of this world. Without regenera-

tion there is no divine peace, therefore no one can in reality be a subject or citizen of Christ's kingdom without regeneration. O! What a glorious kingdom of peace! In Christ's death and resurrection is peace. Those who live in hatred and envy, and strife and contention are not citizens of this kingdom of peace. Christ commanded peace to be taught here on earth through the gospel, which is the message of His death. Christ made peace between all His children; for in His death His ministers received peace, and preached peace through Jesus Christ and turned the hearts of husbands to their wives, and wives to their husbands, and parents to their children, and children to their parents, that they should be *united into one body, kingdom and church*. The entrance into the kingdom is regeneration and the spiritual resurrection; for all citizens of this kingdom must be children of God and follow after peace toward all men and walk in holiness before God.

As soon as strife commences to rule in this kingdom it must be checked or it will lose its name; it will be a kingdom of strife instead of a kingdom of peace. We find that strife entered into many branches of the apostolic churches; but the ministers of God reprov'd such strife sharply, and dug after the bitter roots of contention, and rooted them out and always gained the victory, so that the mediatorial kingdom remained the kingdom of peace and shall remain so to the end of the world. *The first and spiritual resurrection trans-*

*plants us into this spiritual kingdom of peace; but the bodily and second resurrection prepares and transplants us into the eternal kingdom in heaven.*

I will now answer the unscriptural views of those who predict another form of kingdom on earth; and I will also answer those who teach universal peace on earth as a fulfillment of prophecy.

G. M. Mangold, in a German work printed 1862, gives the following view of their expected kingdom of peace. Mangold was a minister of the New Baptists. I am responsible for all the translations from German authors. He says: "*This seventh seal will be fulfilled in the glorious appearing of Jesus Christ in establishing His kingdom on earth, which He will establish for His people, and in which the victorious, who come out of the great tribulation and offered up their lives in the service of God, shall reign with Him a thousand years.* (Rev. 20:4-6.) Page 89. On page 128 he refers the desolation of the city of Jerusalem to the Gentiles and Turks, and that they shall do this "*until she is built again by the people of Israel, from 638 to 1898.*" Again, "Those who are made partakers of the *first resurrection* are the *first-born* of the house of God, and the *first fruits* of His kingdom; \* \* \* and they shall live on earth in their glorified resurrected bodies during the kingdom of the thousand years;" &c. Page 286. Again, "But the rest who will not come to the people of the Lord, shall indeed have a happy time on earth; but after that Satan shall be loosed on their

account, and he shall again deceive them and gather them in a war against the mountain of holiness and against the *beloved city of God*, which will be Jerusalem then again rebuilt according to the measure and in the glory in which Ezekiel described it at the close of his prophecies, (Chap. 40:48.) and the people of Israel, which will again have possession of their promised land," &c. Page 288. The author of this view claims that this earth shall remain until the time of this thousand years reign is passed, and then shall pass away, which is scriptural, though the thousand years is not as he represents it.

S. G. Froehling, the first minister of the New Baptist church expresses himself as follows: "Thereby those who are gathered in heaven shall not come before these who are waiting on earth; for they also have not obtained the first resurrection from the dead before the time of the last trump; they also wait for the revelation of the children of God. (Rom. 8; I Cor. 15; Rev. 6:9.) And if the redeemed on earth in the last time would also be many thousand together, they would never be able to say, "The kingdom of Christ and God has now come on the earth; else they would again fall into the error of the false unchristian church in this world, who think that they are already the kingdom of Christ which has appeared." Page 67.

Joseph A. Seiss, D. D., writes in a work (entitled "The Last Times," &c., sixth edition, 1864,) as follows: "The only thousand years reign of which I read

in the Holy Book, is this which is introduced through the glory and power of the coming of Christ, and the principal exaltation, which is His personal presence and reign with his saints on earth." Page 39. Again: "There is a first resurrection at the beginning of the thousand years' reign, and there is a resurrection at the end of the thousand years' reign. The one includes the martyrs and saints,—the "blessed and holy,"—"those who sleep in Jesus," the other, the resurrection "of the other dead." The one is the resurrection of which we are taught to hope for and seek after; the other a something, of which the scriptures say little, and which is nothing promised to wish for. The one is a resurrection to all the glory, joy and honor of a completed redemption. The other a resurrection of terror, shame and everlasting contempt." Page 98. Again: "Brethren, what you think of these things I know not; but I am fully convinced that it is God's unchangeable design to bring the Jewish people to their home." Again: "Nor need ye be astonished, my brethren, if, in the light of these prophecies, I publish these convictions that Jerusalem shall be the capital of the world precisely as it was the capital of Judea in the time of Solomon. All the kingdoms of this world shall yet come under the universal government—the kingdom of Christ and His saints." Page 203-204.

These writers deny, that the church of God is the kingdom of peace on earth, but teach that Christ will establish a personal reign, and that the city of Jerusa-

lem will be built again and that it will be inhabited by the Jews, and that it will be the capital of the whole world. What lead to this error, is, to understand figurative language in a literal sense. On this principle they explain the scriptures. Mangold teaches that Jerusalem shall be rebuilt "according to the measure and the glory in which Ezekiel described it in the conclusion of his prophecies." Chapter 40:48. If this prophecy is to be fulfilled in a literal sense, then the inhabitants of the Jewish nation must bring their offerings according to the law of Moses. According to this ground the saints of the gospel would be bound to step back to the law of Moses again: yea, they would have to fall from the spirit to the letter, from the gospel to the law, from Christ to Moses, from the true image to the figures and types. From the beginning of the world divine things progressed until the highest degree was reached in the everlasting and unchangeable gospel. The Jews fell on the letter in an unyielding spirit and thereby were blinded, so that they cannot believe that the Messiah has come, though he has been in the world for over eighteen hundred years, and gave His life to redeem us, and has fulfilled the scriptures of Him, what He should fulfill in this valley of tears. In this same manner these literalists and high soaring spirits are struck with blindness; for they have obscure eyes because they are blinded by the mist and smoke of their literal knowledge, to hold that the church of Christ is not this kingdom of peace on earth, but that

Christ will yet come to reign here on earth personally with His saints. If high soaring minds had not undertaken to understand and explain what was too deep and hidden for them, such errors would never have originated. O! that we were like bees, who do not worry themselves to death to gather the honey which is enclosed too deep in the blossom. What a number of learned and unlearned men have labored and searched, and some have written, to spread their views of the millennium. I have often felt grieved over their dark understanding of this matter.

All writers who believe in the personal reign of Christ on earth, as far as I know, hold that the righteous will be raised from their graves and that those who remain shall be changed, and that Christ shall reign with them on earth a thousand years. Shall these resurrected and glorified bodies dwell in Jerusalem and slay beasts as offerings according to the law of Moses to serve God? It is a blasphemous thing taught through a bewitched spirit, to hold that the typical temple and the typical Jerusalem shall be rebuilt, and that we should serve God there according to the law of Moses, not to say of holding that resurrected immortal bodies are to do these services. These writers may say that they do not do this; but when they say that what is written in Ezekiel from the 40th to the 48th chapter is to be fulfilled in their asserted thousand years, then there must be priests, singers, altar and sacrifices there, and the inhabitants of Jerusalem must take part in them,



and therefore also these immortal resurrected and glorified bodies must serve God according to the law. But if they say that we must understand these things spiritually, then we say that we can with equally good ground claim that the temple and Jerusalem are also spiritual, and then their ground falls to ruin. Paul reprov'd the Galatians sharply who returned to the law again after they had received the gospel by faith, when He says: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath evidently been set forth, crucified among you? This only would I learn of you, Received ye the spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the spirit are ye now made perfect by the flesh?" Gal. 3:1-3. We could also ask on the same ground: "Who hath bewitched these deluded people to believe that we must become Jews again and assemble at Jerusalem to bring sacrifices to God there." The gospel will never yield to the law, for it will remain unchanged to the coming of Christ. Mangold has glorified immortal bodies and mortal bodies dwelling together on this earth for one thousand years. This is a strange idea. I call upon anyone who claims that the saints will be raised to rule here on earth one thousand years, to prove from the holy scriptures that an incorruptible bodily resurrection will take place before the end of the world is at hand. Mortal bodies are made to inhabit this earth and immortal bodies are

made thus to inherit the kingdom of God in heaven. As long as we are in the mediatorial kingdom of Christ we dwell in this earthly body of flesh and blood, but this flesh and blood cannot enter into the eternal and glorified kingdom of God in heaven.

Paul says: "And as we have borne the image of the earthly we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption." I Cor. 15:49,50. Paul then teaches of the translation or changing of this earthly body into an incorruptible body, so that they can then, after being changed, inherit the kingdom of God. This teaching clearly sets forth the idea that these changed incorruptible bodies are not to dwell on this earth. As long as we are on this earth in our earthly bodies, we must till the earth and live of the fruits thereof; but when we are changed to children of the world to come, then we are made partakers of the fruits of the eternal world. As long as we are reckoned as children of this world we will marry and be given in marriage; but not so in the world to come, as Christ says: "The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:34-36. This

saying shows that those who are worthy to obtain that world and the resurrection from the dead, will at the same time when they are raised, inherit that world and not remain in this world; and consequently they will not live here one thousand years after their resurrection. Peter also says: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." Peter has believers in their mortal bodies until the world passes away and desires that they shall be prepared to meet the day of the Lord with a "holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat." II Pet. 3:10-14.

We have no hope to ever inherit eternal life on this earth, but we are to prepare for the new heavens and new earth. John agrees with Peter when he has Gog and Magog surround the camp of the saints and the holy city, yet on this earth. John says: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead both small and great stand before God," &c. And then after the judgment was finished, John saw "a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no

more sea." Rev. 20:11-15; 21:1. In the precise time when Christ shall sit upon His white throne, the saints as also the wicked shall be raised; and those who remain shall be changed, and all classes shall stand before Him and be judged.

Now as we have seen by many passages of scripture that Christians shall remain in this world with their mortal bodies until the coming of Christ and the end of the world, and that those who fall asleep shall then be raised with immortal bodies, and that then those who remain shall be changed, therefore the "first resurrection" in Rev. 20:5, cannot possibly be a bodily resurrection from the dead. The "first resurrection" is a spiritual resurrection from the death of sin. "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John, 5:24; Rom. 6:4-5; Col. 3:1. "If ye then be risen with Christ," &c. Whoever is partaker of this resurrection and holds out faithful unto the end, shall not come under the power of second death. "He that overcometh shall not be hurt of the second death." Rev. 2:11. Some one might say: "But the rest of the dead lived not again until the thousand years were finished." Rev. 25:5. At the close of the same verse it says: "This *is* the first resurrection." This resurrection, which is the living again after the thousand years are finished, if a bodily resurrection, proves to a certainty that those

are in an error who claim a bodily resurrection at the commencement of the thousand years' reign and *one at the end* of the thousand years' reign. This resurrection at the end of the thousand years' reign, if a bodily resurrection, and said to be the "first resurrection," proves that there are no immortal saints to reign in the thousand years' reign. We may take this first resurrection to mean a spiritual or bodily resurrection, we must nevertheless understand that it does not take place immediately after the end of the thousand years; for those in the graves shall not rise until Satan was loose a short period of time, and Gog and Magog shall surround the camp of the saints and the holy city, and we are consumed with fire. After these things all the dead, both small and great, shall stand before God. Rev. 20:12. But we understand the expression, "the rest of the dead," to refer to dead nations, as the Jews and Gentiles, who are to be made alive again through the gospel. God spake through Isaiah of a class of dead men who should not live again: "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them and made all their memory to perish." Of Israel the Lord said: "Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew *is as* the dew of herbs, and the earth shall cast out the dead." Isaiah, 26:14-19. If we take the 14th verse to mean a literal death, then the wicked will not rise; but we under-

stand it to mean a rejected people who are dead in power and shall not rise to power again. But Israel should not remain a dead people for they were to become alive again, as also Ezekiel predicted of the dried bones, and said: "Then he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried and our hope is lost, for we are cut off from our parts. Therefore, prophesy and say unto them, Thus saith the Lord: "Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel." 37:11,12.

It is manifest that God here spoke of figurative graves, because the children of Israel were in their graves of sin; but God wanted to open these graves, and this land of the spiritual dead should give its dead again, and they should live. Thus also there is a time coming when "the rest of the dead" shall also live again, as stated in Rev. 20:5. How long have the Jews been a dead people? They shall not live again before the thousand years are finished and Satan was loosed for a short time. I do not mean that all the Israelites shall be made alive, for they are not all Israel who are Israelites after the flesh. Many Gentiles also shall arise to a newness of life when the everlasting gospel shall be preached, a short time before the end, to "every nation, and kindred, and tongue, and people." Rev. 14:6. The first death that entered into this world was the moral death through sin and trans-

gression. The second death is the eternal punishment in hell, which shall be the part of those who remain in the first death. But those who arise from the first death and do not again fall into it, shall have no part in the second death, for the second death follows as a consequence of the first death. But those who arise from the first death into the first resurrection of a newness of life, shall have part in the bodily resurrection of the just and enter into life eternal in heaven.

I have given our view of the millennium, but will yet add that we do not hold that the term one thousand years means literally one thousand years, but that it means the time of Christ's reign in His church. The Rabbins said before the incarnation of Christ, that "The time of Christ is one thousand years." We believe that this is a Hebrew expression for the time of Christ. John saw souls before they were born; and he also saw souls underneath the altar long before they were really there. The Greek word *psuchas* is used for departed souls in Rev. 6:9, which are underneath the altar; and the same Greek word is used in Rev. 20:4. John saw in a vision the souls of those who were beheaded, who reigned with Christ a thousand years. This is the kingdom predicted by the prophets and it commenced on Mount Zion, the mountain of the Lord, where the Gentiles beat their swords into plowshares and their spears into pruning-knives, and did not learn to war any more, as they formerly had done; for Christ bound Satan, the strong one, and drove him out

of their hearts that he would not deceive them any more as he formerly did, and changed their ferocious nature of lions to that of lambs, so that lions and lambs could dwell together. Isaiah 2:1-4; 9:6,7; 11:1-10; Matt. 12:20; Luke 11:20-22. Many prophets and men desired to see the things the apostles saw, "and saw them not." Matt. 13:17.

Christ's kingdom is not of this world, as He Himself said; for it is spiritual and within the believing children of God. "And being asked by the Pharisees when the kingdom of God cometh, He answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, there! for behold, the kingdom of God is within you." Luke, 17:20,21. "The good seed are the children of the kingdom." Matt. 13:38. This good seed are the children of God in whom the kingdom of God is founded through regeneration. There shall never be any other kingdom of God founded on this earth; for it cometh not with observation, and will therefore never be established in a literal outward form in Jerusalem, as some erroneously hold. The kingdom of God in His children will remain in its gospel form until the end of the world; and no human thought or teaching will change the decree of God.

The kingdom of God in its gospel form commenced with the Jews, who believed in the death of Christ, and was by them spread to the Gentiles. The typical kingdom was taken from the unbelieving Jews,



and given in its gospel form to the Gentiles. With those Jews who believed, the typical kingdom of God was changed into the form of a gospel kingdom; but it was taken from those who did not believe, as Christ said: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:43. This shows that the kingdom of God was given to the Gentiles, and this was done when they came to Mount Zion, and were baptized by one spirit into one body, whereby they were sealed to the heavenly inheritance. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke, 21:24. The destruction of Jerusalem shall last to the end of time, according to Luther's translation, and the Catholic translation of Dan. 9:27. Leander translated Dan. 9:27, thus: "One week shall establish the covenant for many, and the half of the week shall make an end of the sacrifice and meat-offerings, and on the pinnacle of the temple shall be the abomination of desolation, and the decreed destruction shall always overflow the destroyed place." I translated from the German. I will translate Dan. 9:27 from Luther's German translation: "He shall strengthen the covenant with many for one week. And in the middle of the week the sacrifice and meat-offering shall cease. And on the wings shall stand abomination of desolation; and is determined that it shall drop upon the desolation to the end." It would be against the design and

nature of the gospel to conclude from Christ's language that literal Jerusalem should ever be rebuilt again as a place of divine worship; for it shall remain desolate to the end of the world; it will never be again graced as the only place chosen for prayer and worship, as it was under the dispensation of Moses. There is not a word to be found in the Bible to justify the idea that Jerusalem shall be built again for its former use, when the time of the Gentiles is fulfilled, whatever this work of the Gentiles in this time may mean. Paul says: "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Rom. 11:25. Paul gives the idea in Roman 11:23 that God is able to graft the Israelites into their own olive tree again; but this grafting into the olive tree is meant in a gospel sense, and not into the olive tree according to the law of Moses; for by their grafting they are to become Christians, which excludes the idea of building the literal Jerusalem, for a place of divine worship. The time of the Gentiles appears to be the time of the thousand years reign; and when this was finished their time was fulfilled, and then Satan was loosed a short time and sowed his seed into the church of God, and made it desolate in a general sense, as never before.

Satan has often made desolation in the church of God, but never, as far as I could learn, did he succeed in making such an inroad into the church in general,

as he did in the latter part of the last, and in this century. Satan was so bound that he could not destroy the church of God and bring a general desolation into it until he was loosed a short time; and in this time he defiled the church so generally that if those days had not been shortened, no flesh would be saved. Matt. 24:22. Then when Satan was loosed, is when the time of the Gentile believers is fulfilled, and then they were again deceived by the loosing of Satan, so that many of them, though professing to be the church of God do not even believe that a man may know when he is regenerated. By the shortening of this time of deception and great spiritual tribulation, God prepares the way that the rest of the dead, both Jews and Gentiles, shall be made alive. I mean a remnant part of each nation. The believing part of the Gentiles had their time, and were again deceived; and on this departure from the faith, the Gentiles who had lived in darkness for centuries, will be made alive again.

Whatever may be the meaning of Christ, that Jerusalem shall be trodden down by the Gentiles until their time is fulfilled, it shall never become the place of worship as formerly, for Christ says: "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." John, 4:21. Shall the place of worship be changed again? Shall Jerusalem again become the place of worship?

But we are told that the lion shall eat straw like

the ox, &c. Is. 11:7. The same prophet also says: "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." Is. 40:4. This prophecy was fulfilled in John the Baptist. Luke 3:4,5. This figurative language had a spiritual fulfillment in John the Baptist, and therefore will never be fulfilled literally. A literalist spirit blinded the minds of the Jews not to acknowledge Christ to be the promised Messiah. As blindness hath happened to Israel by their literalism, thus also has blindness happened to many professors of Christ, because they follow their steps. As long as the world stands the lion will remain in its present nature, as well as mountains and valleys shall remain; and those who wait until the lion shall naturally eat straw like the ox, and until natural wolves and lambs dwell together, and that a little child shall lead calves and lions together, shall wait until this earth passes away, and shall find themselves dreadfully disappointed at the judgment day, even as the Jews, who wait in vain on the coming of Christ. All these things were fulfilled in the spiritual sense in the days of the apostles. In the beginning of the 11th chapter, Isaiah speaks of the rod which was to come forth out of the stem Jesse, and that a branch should "grow out of his roots," on whom the spirit of the LORD would rest; and then he speaks figuratively of the lion, wolf and lamb, &c., and in the 9th and 10th verses, as follows: "They shall not hurt nor destroy

in all my holy mountain ; for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious." Paul refers this 10th verse to the reception of the Gentiles in his day, he says : "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust." The entire connection of the 11th chapter in Isaiah shows that all that is written there is fulfilled in Christ and His church, and that we need not hope for anything else. At the time when the Gentiles were incorporated into the church of God, was when the root of Jesse stood as an ensign to the nations ; and this root was Christ. At that time the knowledge of God filled the holy land, the mountain of Zion, as the waters cover the sea. Whoever waits till the entire literal earth shall be full of the knowledge of God, as the waters cover the sea, will wait in vain.

The literal interpretation of many passages of scripture has led to many erroneous views in regard to the millennium. Parley P. Pratt, a "Latter-Day Saint," in his "Voice of Warning," says : "And all the great and learned men of Christendom, and all societies who have put any other than a literal construction upon the word of prophecy, shall stand confounded, and be constrained to acknowledge that all has come to pass, even as it is written." Page 33. On

the literal interpretation of prophecy, the same author says: "suffice it to say the Jews will gather home and rebuild Jerusalem." Page 44. Again: "The earth will then be restored to the same glorious state in which it existed; the mountains leveled, the valleys exalted, the rough places made smooth, the deserts fruitful, the continents and all the islands brought together, causing the curse to be taken off, that it shall no longer produce noxious weeds and thorns and thistles." Page 97. This remark Pratt made on Isaiah 40:1-5. Pratt also explains Ezekiel 37:11-14, in a literal sense thus: All the seed of Israel are to be raised from the dead and to be brought into the land of Israel, which was given them for an everlasting inheritance. In order to do this their bones are to be brought together, bone to his bone, and every part of their bodies to be reinstated, each in its place; and surely when they stand upon their feet they will make an exceeding great army. Jesus, the King of kings, and Lord of lords, will reign in Mount Zion, and in Jerusalem, and before his ancients and the redeemed of all peoples gloriously " Page 101, 102. Again: "From this beautiful description we learn that on this new earth there will be no sea, whereas during the thousand years which we have described there will be a sea, for we read that after the thousand years are ended the sea shall give up its dead which are in it." Page 109. I do not wish to take up much space in quotations from this writer. Luke understood the prophecy in

Isaiah 40:1-5, to refer to John the Baptist, who through his preaching humbled the exalted and comforted the broken hearted, and raised those up who were cast down, and made a straight people out of a crooked and perverse generation. Those who expect to see this prophecy literally fulfilled will find themselves dreadfully disappointed; it is fulfilled, and therefore has served its purpose.

The angel Gabriel said: "The Lord God shall give unto Him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke, 1:32,33. The throne of David was the power to rule over Israel according to the law of Moses—a literal power exercised over a literal kingdom, which was in its literal form, a type of Christ's spiritual power and kingdom. That Christ never did and never will rule in the power of David according to the law of Moses over the literal Israel as a kingdom, is a self evident truth; for Christ said that His kingdom was not of this world. The fulfillment of the sayings of Gabriel is that Christ, the antitype of David, sits as a spiritual king and rules over His spiritual mediatorial kingdom to the end of the world; and to make anything else out of this is applying the saying of the angel in a sense foreign to the spirit of the gospel. Thus all the prophecies of Christ and the people Israel, which refer to the gospel dispensation must be interpreted in the sense and spirit of the gospel, if we would not be found guilty of teach-

ing another gospel. It makes no difference how literal the expressions of the prophets are, if they refer to the *last time*, to Christ's reign over His kingdom, they must be understood in a spiritual sense. Those prophecies referring to the literal or typical Israel, were to be understood in their literal sense, because the kingdom and kings to rule over it were to be literal kings and a literal kingdom, and were to rule and govern according to the law and not according to the gospel. Therefore Christ never sat upon the literal throne of David to rule over the literal kingdom of Israel; and never will sit upon David's throne to rule and govern according to the law of Moses, for that would be going backward from the gospel to the law, which never was so ordered by Him who gave all the true prophecies contained in the Bible. We have a spiritual Jerusalem instead of a literal Jerusalem and we also have a spiritual land instead of a literal holy land of promise; and on this altar we offer up spiritual offerings; and from this altar those who serve the literal tabernacle of Moses have "no right to eat," but the children of God in the mediatorial kingdom, eat from this altar Christ, who is our altar, priest, king and prophet; who only sways the sceptre on the throne of David, until the end of the the time of grace.

Christ said: "My kingdom is not of this world," and Paul calls it "the kingdom of his dear Son: in whom we have redemption through his blood." Paul also says: "But ye are come unto Mount Zion, and



unto the city of the living God, the heavenly Jerusalem," &c. Again "Know ye not that ye are the temple of God, and *that* the spirit of God dwelleth in you?" John, 18:36; I Cor. 3:16; Heb. 12:22; 13:10. There is not a word in all the gospel of any such change as that of turning again from this spiritual Zion and temple Jerusalem, to the literal Mount Zion and the temple built thereon, and the literal Jerusalem and all spirits that teach such a thing are false, for the spirit of God never taught any such thing. And to claim that the resurrection or making alive of those bones, set forth in Ezekiel 37th chapter, is a literal resurrection, and that they are to be gathered into their own literal land with resurrected immortal bodies, is to put immortal bodies under the service of the law of Moses, for in the 40th to the 45th chapters of Ezekiel, the temple and altar and offerings &c., &c., are described according to the law of Moses. "And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me to minister unto me, saith the Lord God, a young bullock for a sin-offering." Ezekiel 43:19. It is claimed that all prophecies must be fulfilled literally, and that the twelve tribes were never gathered into their own land after this prophecy of Ezekiel, extending mostly from the 37th to the 48th chapter, and that they will be gathered to inherit the land inherited by their fathers. It is claimed that the Lord is making preparations for the gathering of His people. "It is a *fact* that *the*

*rain and dew are restored*; recently, in 1833, the *former and the latter rain were restored, to the astonishment of the natives*. The Jews have been returning to the Holy Land for some time, and are increasing, going to their beloved Canaan from many parts of Europe, Asia and Africa." "Voice of Warning," page 126. If the Jews should even gather to the Holy Land and build Jerusalem, and the temple on Mount Zion, and put all the vessels into it according to the law of Moses; and would build an altar and offer sacrifices on it, it would not be a fulfillment of any prophecy in the Bible; for whatever is said of Israel being gathered to their own land, is said in reference to their service to God, according to the law of Moses; whatever fulfilled before Christ came; but all the prophecies of the gathering of Israel that have reference to the time of the gospel dispensation, must be understood according to the spirit and teaching of the gospel, though the expressions are clothed with the letter of the law.

I will ask those literalists whether they ever expect to hear literal mountains and hills sing, and the trees of the field clap their hands, as we read: "For ye shall go out with joy, and be led forth with peace: the mountains and hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands." Isaiah, 55:12. "And the stone that smote the image became a great mountain and filled the whole earth." Dan. 2:35. Do literalists ever expect

to see a literal stone become a great mountain? Such expressions are figurative; and thus also are many prophecies expressed in figurative language, and must be understood spiritually.

I will now to the conclusion of my answers to the views of a literal millennial kingdom, by briefly setting forth several arguments in a manner in which they may be easy to remember.

1. I affirm according to the gospel, that when Christ comes, all those in the graves shall arise, and those who remain alive shall be changed, and shall all be placed before Christ who sitteth upon His throne, and He shall separate them as a shepherd separates his sheep from the goats, and that at His coming the world shall pass away; therefore it is unscriptural and false to teach that Christ shall reign with resurrected immortal bodies in Jerusalem, in the place where God had chosen for the literal seed of Abraham. See page 104 in this work.

2. I affirm that it is clearly stated in the gospel that this world shall pass away at the coming of Christ, and that all men who remain living on this earth dwell in their mortal bodies until the coming of Christ and the end of this world, and that it is therefore a false teaching, to teach that Christ will reign here on this earth with immortal saints, for one thousand years. Paul says: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, *that ye may be*

blameless in the day of our Lord Jesus Christ." I Cor. 1:7,8. This passage shows very clearly that Paul has Christians dwelling here on this earth in their mortal bodies until Christ comes, which coming is at the end of this world. See page 108 in this book.

3. It is unreasonable, unsuitable and unscriptural to hold that immortal bodies are to dwell on this earth, when Christ teaches very clearly that those who are worthy shall obtain the resurrection from the dead, and the world to come. Mortal bodies are created for this world, and immortal bodies are raised to immortality for the world to come; it is therefore a false teaching, that immortal bodies are to reign on this earth with Christ a thousand years. See page 119 in this work.

4. If the first resurrection in Rev. 20:5, is taken to be a literal resurrection to an immortal life, then those immortal bodies must live here on earth with the wicked for a thousand years before Christ comes, for in the same chapter it is stated that Gog and Magog and the nations shall be gathered together when Satan is loosed and shall surround the holy and beloved city and "the camp of the saints," and then after they are consumed with fire, Christ shall sit upon His throne and then the world shall be destroyed. That those nations on the "four quarters of the earth," gathered together to battle, are yet dwelling on this earth in their mortal bodies is evident, for there is no\* resurrection from the dead to immortality after Christ's resurrec-

tion, until He comes again; and we find in Rev. 20:11 that Christ sat on His throne after this gathering to battle of Gog and Magog and the nations had been fulfilled, and that then the dead stood before God, and were judged. To hold that the resurrection in Rev. 20:5 is a bodily resurrection to immortality is very absurd, because it is not reasonable nor scriptural that God will allow that immortal bodies, who are destined for the world to come, shall live here on this perishable earth with mortal wicked men, to go through trials and temptations from such wicked men, and then yet finally be surrounded with those ungodly nations, Gog and Magog, to be tempted for the last time. I never read in the holy scriptures that immortal saints are to be tried with wicked mortal sinners.

If the resurrection in Rev. 20:5, is a bodily resurrection to immortality, and called the "first resurrection" in reference to order, then it appears strange that John did not say that "This is the first resurrection," before speaking of the dead who "lived not again until the thousand years were finished." The fifth verse reads: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Now if the resurrection at the commencement of the thousand years is a bodily resurrection, then that must be the first according to order, and the

---

\*In Matt. 27:52,53, we read that many of the bodies of those who slept in their graves arose after Christ's resurrection, but whether to mortality or immortality is not stated.

other at the end must be the second; and if that in Matt. 27:52,53 is taken to be a resurrection to immortality, then the resurrection at the beginning of the thousand years is the second, and the one at the end of the thousand years must be the third in order.

If we take this "first resurrection" to refer to the resurrection from a moral death to a holy life, then John's expression: "This is the first resurrection," is clear, for then it is in its proper place, it includes all the spiritual dead who arise to a newness of life, and live faithful to the end. See page 123 in this book.

There are many who claim with us, that the resurrection in Rev. 20:5 is a spiritual resurrection, but claim that the thousand years refer to a future time in which "the inhabitants of every place will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Governments placed on fair, just and humane foundations. The torch of civil discord will be extinguished. Pagans, Turks, Deists and Jews will either be entirely converted, or will be as few in number as real Christians are now," &c., &c. J. Newton Brown's Encyclopedia, on the Millennium.

Though there may be some difference in the views of those who hold that the masses of the people will yet become converted, and that general peace shall prevail, it does not interfere with my reply to this view of the millennium. And as those who hold to this view of the millennium, as far as I know,

agree with us on the general judgment, I shall therefore only prove that men shall remain ungodly and wicked until the coming of Christ and the end of the world. Matt. 24:36-42, reads as follows: "But of the day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. But as the days of Noah *were*, so also shall the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken and the other left. Two *women shall* be grinding at the mill; the one shall be taken, and the other left. Watch, therefore, for ye know not what hour your Lord doth come." The first world was much corrupted in eating and drinking, and in lawless and unholy marriages, when the flood came and destroyed them; and thus it shall be when Christ shall come at the end of this world, when the time of harvest is come and all nations who have corrupted themselves like the first world, shall tremble, and lament and gnash their teeth, because they await their judgment. Luke, 17:24,37. Paul says: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief." I Thess. 5:2-4. It appears that this vain and empty "peace and safety" cry is the voice of many great and learned divines of this age; for they are looking for peace and safety, and shall find themselves greatly disappointed. Again: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: *Even him*, whose coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." II Thess. 2:8-10. This could not be expressed clearer to give our view of the corrupt state of men at the coming of Christ, finding them in many deceptions, and unrighteousness, and false spirits, manifesting a false power in signs and lying wonders. Read also II Tim. 3:1-13. The last verse reads as follows: "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

I have no doubt that at the coming of Christ, the greatest deceptions that ever were in the world, shall prevail; for they shall get "worse and worse," as Paul says, and not *better and better*. What should we think of such descriptions of the state and condition of men at the coming of Christ, if the world was to become converted before His coming? And shortly before the coming of Christ is when Satan shall gather



the corrupted nations to battle, and they shall surround this beloved city and the camp of the saints, to-wit, the holy church, the little flock remaining at the coming of Christ, who shall then be changed in the twinkling of an eye.

More on this subject of the Millennium, in my article on the "Manifestation of Spirits."

## ON HOLINESS AND SANCTIFICATION.

---

The Greek word *agiazō* means "to separate, consecrate, purify, sanctify." As far as I could find, this is the only word in its different forms of speech used throughout the New Testament to express the idea of holy, holiness, sanctify and sanctification, &c., &c. In our German translation we have *Heiligung* as the only word where we have *sanctification* and *holiness* in the English translation in the New Testament. I will treat on holiness mostly in its New Testament sense; and to do this I will give the origin of sin, and the plan which was laid in Christ to justify sinners. God created all His intelligent creatures in a state of purity and holiness. Angels in heaven were created holy, and nevertheless some of them sinned and became unholy and wicked. Precisely in what manner these angels sinned, is nowhere taught, and is beyond our knowledge. II Pet. 2:4; Jude 6. Adam and Eve were created in the image of God and perfect holiness; but by transgressing God's commandment they became sinners and unholy. Adam was the genealogical tree of all mankind, and as this tree had become corrupt, this corruption was planted as a seed into the flesh of all his descendants, as branches of the tree. On this fall of Adam and Eve, God promised the Mes-

siah, His Son, to redeem Adam with all those who would believe in Him. Adam and Eve no doubt believed this promise and were justified by faith; but this justification did not free him from his corrupted flesh, else his descendants would not have inherited the inclination to sin.

Man's nature is depraved and disordered, so that his inclinations are to sin, as the scripture says: "For the imagination of man's heart *is* evil from his youth." Gen. 8:21. David traced the cause of his fall to this inherited depravity, when he committed adultery. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Ps. 51:5. From this depravity of the heart, or evil inclination of the flesh, all actual sins are committed. Some call this original sin, but I prefer to call it inherited sin. This inherited sin has prompted men to murder, lie, steal, eat and drink to excess, fornication and adultery, envy, wrath, hatred, and all iniquity that is in the world. As man had thus become corrupted and unable to redeem himself, God made provision for his redemption by promising and sending His Son into the world to die a shameful death at the cross, and shed His blood to justify and sanctify all sinners who would believe on Him.

The plan of redemption is that sin must be paid by death; therefore Christ died for us to redeem us from sin. Christ was God manifested in the flesh, and justified in the spirit. Our sins were laid upon Christ

and He made the debt of our sins His own, as a bail or surety makes the debt of another his own; and as a bail is held responsible for the debt he secures, until paid, thus Christ was held responsible for our sins until He paid the debt by the ransom of His own body and blood. When He paid this debt of sin, He was justified and acquitted from our sins which were laid on Him, and thus wrought a righteousness for us by which we are freed from sin.

The wrought righteousness of Christ is the object by which sinners are moved to believe; and without this justification of Christ by which He wrought a righteousness with God, when God pronounced Him free from our sin by suffering the penalty, it is impossible for any sinner to believe. When this wrought righteousness is presented to the sinner when he is under judgment and the burden of sins, then the sinner is moved to believe, and grasps this righteousness by faith, by which he is justified. Paul says: "THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

Justification is inseparable from holiness. According to Paul a man has peace with God through Christ when he is justified, consequently a justified person is holy; for an unholy person has no peace with God, for sin makes a person unholy and separates the sinner from God. Paul also says that "he that is dead is freed from sin." Rom. 6:7. The man who is alive to sin, and lives in sin, is not justified from sin; but

the man who dies to sin is justified, and from consequence of justification is sanctified. Paul says: "Know ye not that the unrighteous shall not inherit the kingdom of God?" Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." I Cor. 6:9-11. Paul expresses different qualities or different effected powers in the same work. That this work of justification, washing, and sanctification, to which Paul refers, has reference to the regeneration of the sinner, cannot be refuted.

Holiness is a progressive work. We are not only sanctified in regeneration, but must go on in the work of holiness, as Paul says: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor. 7:1. Paul included himself in this passage and speaks of Christians, and not of unconverted people. If holiness in a regenerated person was perfect, Paul would not have taught that children of God should cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Saints do err and sin through the seed of sin inherited in birth. God

often chastises His children to reveal unto them their hidden and ignorant sins. If saints always had the knowledge of sin and would condemn and judge themselves in all their transgressions, their Father would not chastise them for their sins. Paul says: "For if we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world." II Cor. 11:31,32. Again: "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then ye are bastards and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave *them* reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but He for *our* profit, that *we* might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous, but nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. \* \* \* \* Follow peace with all *men* and holiness, without which no man shall see the Lord," &c., &c. Heb. 12:6-14. Peace and holiness are inseparable. Every child of God has peace in his mind against all men when his heart is cleansed from all revenge; and we are called

to follow after this peace which passeth all understanding, and to manifest it in the spirit of Christ, for He is our peace, and gave us an example of this peace when hanging at the cross, and cried out and said: "Father forgive them, for they know not what they do;" thus manifesting the true spirit of peace and reconciliation dwelling in His heart. This peace does not require us to be in unity with sinners, for Christ also sent a sword that men's foes should be those of his own household. If saints are more or less disobedient, God chastiseth them, as above stated.

Fire draws the dross out of the gold when it is put into the furnace by the goldsmith. Gold is tossed to and fro in the furnace as long as it contains dross, but as soon as the dross is melted out, the gold is quiet in the fire, and the goldsmith can see his image in the purity of the gold. Thus it is with the children of God; they must also be purified in the furnace of affliction. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Is. 48:10. The translation, "not with silver," seems to me to be incorrect. All German translations in my possession say "not as silver," save one, and that one agrees with Leeser, the Jew, who translated "not into silver." Silver is purified by literal fire, but children of God are purified in the furnace of affliction. As fire draws the dross from the gold, or by its heat melts the gold so that the dross passes out; thus trials and tribulations call forth the impure contents of the hearts, if any im-

purity is yet existing there. When God led the children of Israel out of Egypt through the wilderness to the promised land, He gave them over to severe trials, that the counsel of their hearts should be revealed, as Moses says: "All the commandments which I command thee this day shall ye observe to do, that ye may live and multiply and go in and possess the land which the LORD swore unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what *was* in thy heart, whether thou wouldst keep His commandments, or no. And He humbled thee and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee to know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD, doth man live." Deut. 8:1-5. Many defilements were revealed in the children of Israel in their trials in the wilderness, to-wit, idolatry, disobedience, accusations against God and His servant Moses, and also unbelief against God's promises. Ex. 32:1-6; Num. 16:1-33. Koran, Dothan and Abiram, and a number of "two hundred and fifty princes of the assembly," said unto Moses and Aaron: "*Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the Lord *is* among them; wherefore then lift ye up yourselves above the congregation of the Lord? And when Moses heard it, he fell upon his



face; and he spake unto Koran and unto all his company, saying, Even to-morrow the Lord will show who *are* His, and *who is* holy; and will cause *him* to come near unto Him; even *him* whom He hath chosen will He cause to come near unto Him." Num. 16:1-5. These men desired the priesthood, (as I understand,) and in their impurity they arose up against Moses and Aaron and blasphemed them. It strikes me that they were dissatisfied with the government and guidance of Moses, and conceited that they would do it better. They considered the church pure and themselves sanctified; but their impure and disobedient spirit had to come to light.

They blasphemed Moses and Aaron that they exalted themselves above the congregation; though it was themselves who were exalted. "And Moses sent to call Dathan and Abiram, the sons of Eliab; but they said, We will not come up: is it too little that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that thou wilt assume to make thyself also a prince before us? Moreover thou hast not brought us into a land flowing with milk and honey, and thou hast not given us inheritance of fields and vineyards: wilt thou bore out the eyes of these men? We will not come up." Num. 16:12-14. It did not avail these men anything that they were princes and men of renown; they had to bear their punishment and go down into the pit alive, and be consumed by the wrath of God's fire. Verses 33-35. If

these men had purified their hearts of their false spirit, which judged Moses and Aaron so unjustly, they would have escaped this severe judgment. If they had received the counsel of God given by Moses and ascribed the many trials and hindrances to the corruptions of their hearts they would not have spoken so blasphemously. Moses was not the cause that Aaron and his sons received the priesthood, but God chose them; and Moses was also not the cause and fault that the children of Israel had to travel in the wilderness so long and had not yet possessed the land of Canaan. It is therefore plain that a false and lying spirit deceived these men and darkened their eyes that they could not see the truth. This example should stir us up in true, earnest desire to follow after holiness, so that we do not suffer our eyes to be blinded through defilement and sin, and blaspheme the ministers of God, and must in consequence bear the punishment.

Out of the twelve spies only two stood the test. It was truly made manifest what was in their hearts when trial stood before their eyes. The ten spies rejected through the spirit of unbelief, the promise of God, made to Abraham, Isaac and Jacob, and said that they could not possess the land of promise. Their spirit was a lying spirit of unbelief, whereby they rejected the truth of God, and moved the people to blaspheme; and therefore the Lord said to Moses: "How long yet shall this people provoke me? And how long yet shall they not believe in me, with all the signs

which I have shown in the midst of them?" Num. 14:11. These unbelieving spies had to die before the Lord because of their sins. Verse 37. Joshua and Caleb remained alive; for they had a different spirit, to-wit, the spirit of faith which grasped the truth of God in all His promises, as true and firm, for which cause they cleansed their hearts that they might cling to God faithfully and firmly, and receive His promise. In this manner God proves His children, that it may be made manifest what is in their hearts, whether good or evil.

God also proves His children on each other, that it may be known on both sides what the treasures of their hearts are. Saul and David were proved on each other. When Saul was disobedient, then David was anointed king; and when he slew Goliath and the women sang, "Saul has slain his thousands and David his ten thousands," it seized his proud heart, so that envy and hatred moved him to attempt to slay David. I Sam. 15:3-28; 16:13,14; 17:50,51; 18:7-10. This deep rooted hatred did not cease; for eighty-five priests had to die innocently, because Saul thought they had conspired against him with David. I Sam. 22:11-21. And when David did flee from Saul, then Saul pursued him and tried to destroy him. I Sam. 23:8,9,25-28. David sought no revenge on Saul, for he saved him when he could have destroyed him in the cave. I Sam. 24:4-23. It is astonishing that the love in David manifested toward Saul, did not make a

more lasting impression on Saul. Saul had to confess on this merciful act of David, that David was more just than himself, and was again convinced that David would be king. But the deep rooted hatred is not so easily banished from the heart; even not through such love which was by David manifested toward Saul; for Saul could not bear it that David should come into the office of king; for he wanted the honor that it should come into the hands of his posterity. Saul again sought David and God gave him another opportunity to kill Saul, but he would not; for he committed him into the hands of God, because he would not lay his hands on the Lord's anointed king. I Sam. 26:2-25. In this test love was manifested on David's part, on Saul's part a bitter hatred; to David a consolation, and to Saul a severe punishment of death.

God also proved Hezekiah, "to know all that was in his heart." Hezekiah was sick unto death, and upon his prayer God added fifteen years to his life and gave him a marvelous sign, to-wit, the shadow of the sun went back ten degrees by the power of God; and this great and wonderful work of God for him made the king proud "and God left him to prove him, to know all that was in his heart." II King, 20:1-21; II Chron. 32:23-31. When God desires to make known the contents of men's hearts, He leaves them, and suffers all the impurities necessary to come to light, that they may learn to know their sins, and repent and be sanctified for further use in His work, and

for eternal rest in heaven.

We can also see in Job an excellent and clear example, whereof we may learn how God suffers His children to come into trials to be tested. God gave Job the testimony that his equal was not to be found on the earth, and that he feared God and eschewed evil. Satan, or the accuser said unto God,\* "Is it for nought that Job feareth God? Behold, thou hast indeed placed a fence about him, and about his house and about all that he hath, on every side; the work of his hands hast thou blessed, and his cattle are far spread out in the land. But stretch only forth thy hand and touch all that he hath, and see whether he will not renounce thee to thy face." Job 1:2-10, 11. God suffered Satan to try Job, and took his property and children. But Job praised God and did not sin against God in this severe trial. Job. 1:12-22. God now told Satan that he had incited him to destroy Job without a cause; for he yet held to his righteousness. Here it was again verified that Satan is a liar, for Job did not renounce nor curse God in this trial. There was no cause manifested, therefore he came under this punishment without a cause, but it had to be made manifest how pious and holy this faithful servant of God was. When God placed this before Satan he answered: "Skin for skin; yea, all that man hath will he give in behalf of his life; but stretch only forth thy hand and touch his bone and his flesh, and (see)

---

\*Leeser's Translation.

whether he will not renounce thee to thy face." The Lord then gave Job into Satan's power, only his life should be preserved. Then Satan "smote Job with a sore inflammation from the sole of his foot to the crown of his head." Job still held fast to his integrity, in this trial which was hardly to be borne. God now suffered his wife and friends to rise up against him. He remained faithful under the charges of his wife. Job, 2:10. But this trial finally overcame Job so that he cursed the day of his birth. His friends counted him in the number of ungodly men and willful sinners. This called forth an undue justification in Job, so that he justified himself against God and charged Him for punishing him innocently. In this trial was brought to light that Job held of himself above measure—he held too much of his integrity, he thought that he was holier than he really was, and this was the spirit that prompted him to charge God for judging him without a cause, and was doing him a wrong. God then answered him "out of the storm-wind and said, Who is this that casteth darkness on my counsel by words without knowledge." And God also said to Job: "Wilt thou indeed annul my decree? Wilt thou condemn me in order that thou mayest appear righteous?" Job, 38:2; 40:8. Job condemned God because he thought he was too righteous to be punished thus. Thus also many men condemn those who reprove them, because they hold themselves holier than they really are. Job finally confessed his sin. Job 4:3-5;

42:1-6. The friends of Job had to bring an offering for their sins, because they had not spoken properly of God; for they held that God thus punished Job for sins of which he was not guilty, and held him to be a sinner beyond truth; and they therefore sinned against God and against Job. There also was made manifest what was in the hearts of both sides, and all for their own benefit. I will leave the examples of the Old Testament in which men were proved on each other, though they are many, and will turn to the New Testament examples.

Christ Jesus is set forth unto us as a perfect example of holiness in the image of His Father, that we may run toward this mark, so that we may finally be found blameless and may appear before God without spot or wrinkle. Christ Jesus came in the severest trials in which any person can come; for He had to be punished for the sins of men, (for there was no fault in Him,) and nothing but love, patience, kindness and meekness was manifested in Him. Old Simeon spoke of Christ through the Holy Spirit as follows: "Behold, this *child* is set forth for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce thy own soul also,) that the thoughts of many hearts may be revealed." Luke, 2:34,35. It is no evidence that a person is unholy when he is spoken against, for our Savior was entirely pure from all sin and blemish, and He was nevertheless spoken against by sinners; and He also

died in perfect patience and love in His innocence. In His holy walk and blameless life He was nevertheless much accused by the self-righteous Pharisees, who sought righteousness in works; the thoughts of their hearts were revealed when they were tried by the innocence and pure doctrine of Christ. They despised and blasphemed Him. Our Savior is made for us eternal consolation, because He manifested Himself in all suffering, that He was the captain of our faith and suffering; and was our perfect high priest before God, His Father, unto our eternal glory and happiness. And as Christ was tried on sinners, and sinners on Him, and His children are also tried, for they are tried on their Savior, on their brethren, sisters, husbands and wives, and on the ungodly and sinners, that it may be made manifest on all sides what is in the heart, either good or bad. We are tried on Christ and the truth which He taught, and on His holy and divine life, whether we are willing to obey Him or not. Christ is a stumbling-stone and rock of offence to those who do not believe on Him. Rom. 9:33. I Peter, 2:7-8.

I will now give the trials of the children of God in the New Testament, and the corruptions yet made manifest in them. When our Savior wanted to wash Peter's feet, he could not at first submit to it, and his fleshly mind was clearly made known; but he suffered himself to be taught by the Savior, and remained faithful in this trial on the truth. But there are also many



professors who boast of a high degree of sanctification, who will not humble themselves under this holy ordinance of feet washing; for they remain unfaithful and disobedient, and nevertheless think that they are obedient, because they hold that it is no command to observe feet washing. Peter refused to obey his Master at first, but afterwards he submitted to have his feet washed. But these professors exalt themselves above their Master and say it is not necessary to observe. Peter also thought he could lay down his life for his Master, but when he was tried he could not stand before a weak damsel, but was moved to deny his Savior. It appears from this example that it was Peter's disposition to tell an untruth in times of trial; and in this sore trial he was much humbled. I believe that Peter learned to know his disposition in this fall, and watched more over himself, so that he afterwards guarded against lying. If Peter had not found his disposition in this trial, he could not have been a leader and an apostle. Trials are a sifting, and separate the wheat from the filth in it. The Savior said: "Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat; but I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren. Luke, 22:31,32. Peter had to be converted from this evil so that he could strengthen his brethren, who would also fall through their corrupt disposition; and through his experience he could also warn others in their evil disposition, that

they should crucify it, and conquer it so that they would not fall thereby. This sifting made Peter's corruptions manifest, and Satan no doubt tried to move Peter to reject himself on account of his impurity; but God suffered this trial to befall Peter for his benefit. God suffers His children to be sifted, but the Savior prays for them that their faith shall not cease. Thus saith the Lord: "For lo, I will give the command, and I will shake about among all the nations the house of Israel, as one shaketh things in a seive, while not the least piece falleth down upon the earth." Amos, 9:9.

This sifting or shaking of the children of Israel, was no doubt their severe trials in which they were tried among the Gentiles and were cleansed and refined. God preserves His children, that all those who remain wheat, and are the true grains, that they will be saved, and not a grain fall upon the earth. Peter also fell into hypocrisy after the day of Pentecost. Gal. 2:11-14. God will not have His name blasphemed through the sins of His people; therefore to hinder this He chastises them by putting them in the furnace of affliction, that they may obtain a higher degree of holiness and give honor to Him. Fire purifies gold and silver,—precious stones, gold and silver can endure the heat and flames of fire; they will abide after being in the fire, but wood, hay and stubble will burn to ashes. Good men are compared to gold, silver and precious stones; and ungodly men to wood, hay

and stubble. But the works of men are also works of faith, or unbelief, and will endure the fire or will be consumed by it, according as the work is. Paul says: "Remembering without ceasing your work of faith," &c. Peter says: "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." I Thess. 1:3; I Peter, 1:17. In this time of grace every work shall be tried, whether it will stand the fire or not. The day of tribulation shall declare or reveal the work as it is in the sight of God. Paul's expressions in I Cor. 3:9-15, are differently understood. I will not spend time to contend against the meaning of others, but will give what I cordially believe to be the meaning of the apostle.

The apostle calls the ministers laborers together with God, and the church "God's husbandry," and "God's building." And in the following verse he says: "According to the grace of God which is given unto me as a wise master-builder, I have laid the foundation, and another buildeth thereupon. But let every man take heed how he buildeth thereupon." I Cor. 3:9,10. This plainly *shows* that those who are God's building, shall build on the foundation of the building. Every member that belongs to the building must help to build at it; for the members or spiritual parts of the building are not dead material as on the natural building. Paul laid the only true foundation of the house and building of God, but another built thereupon.

“Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of which sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.” I Cor. 3:12-15. The entire connection shows that the Christians were carnal, because there were divisions among them, for one was of Paul, and another of Apollos, the third of Cephas, and the fourth of Christ. For this cause Paul wrote thus. Christ is the only ground and foundation of our faith. Paul, according to his calling, planted the Corinthians as plants in God's husbandry, and Apollos watered and refreshed them; and Cephas or Peter also served them according to his gift. If these Corinthians had given God the honor, and would not have fallen upon men, because of their different gifts, then their work would have been found gold, silver, and precious stones, and no tribulation nor day of trial could have burnt their work; they would have received reward. All good gifts flow from God, and if we receive them, and thank God therefor, and remain impartial, then such work is the work of faith and will abide through all trials of tribulation, unto eternal life, which is the eternal reward therefor. We can already here suffer loss and receive a reward; but this is not

that eternal loss nor eternal reward. The reward which we can here obtain is the increase of gifts and the influence to win souls for the Lord; the loss is the vain work in building wood, hay and stubbles, which are burnt, whereby we lose influence in our spiritual labor; and all this adds or diminishes the degree of eternal reward. It is nevertheless consoling that those who build combustible material can finally be saved if they suffer themselves to be purified from their carnal mind, through the fire of tribulation. We will now consider the manner of this purification or sanctification of the Corinthians.

If that part of the members in Corinth who said that they were of Christ, intended to receive all gifts, whether of Paul, Apollos, or Cephas, or even without the agency of man by Christ alone, and were truthful in their saying, then they were justified and their work was equal to gold, silver and precious stones. But if they desired to receive every gift from Christ without the agency of man, and desired to stand independent from the ministers of God, and would reject the gift of Paul, Apollos, and Cephas, then they were carnal, and such a work would be compared to wood, hay and stubble. For he who rejects the servants of God, rejects Christ; for this manifests a proud, selfish spirit, who exalts himself above his fellow men, because he thinks God shall give him all without the agency of man; he desires nothing from other ministers of God, but he desires that others receive of him what he be-

lieves to have received from God. Every spirit that divides the work of God is a false spirit; and through this spirit is built wood, hay and stubble. Those who fell upon Paul's gifts carnally, and rejected Apollos and Cephas, and little esteemed their gifts, and caused division by so doing, built up a work which is compared to wood, hay and stubble; and thus also with those who esteemed Apollos before Paul, &c. When the true measuring line was drawn, then false knowledge was made manifest as wood, hay and stubble; and true knowledge was manifested as gold, silver and precious stones.

I do not understand that Paul compared unconverted persons to wood, hay and stubble,—I do not think that he meant that they had baptized unconverted persons, and thereby built wood, hay and stubble on the foundation, Christ. Paul wrote to the Galatians that he feared, lest his labor might be in vain; but not because he had built them as unconverted persons, and as a useless work on the foundation of Jesus Christ; but because they departed from the pure doctrine and truth of Christ and began to build their own work; for Paul gives them evidence that they commenced it in the spirit, and asked them whether they would end it in the flesh. Gal. 3:3. It could possibly come to pass that ministers of God might receive unconverted persons into the church; but it will not occur often, if they do their duty in examining the applicants. In this case ministers would build

wood, hay and stubble. But Paul speaks of the work which every member built upon the foundation Christ; for every member must build its appointed work, and those members who build carnal works, build wood, hay and stubble. The church at Corinth was in a deplorable condition at the time Paul wrote to them. It appears that there were some amongst the Corinthians who had no lack in any gift. I Cor. 1:7. These no doubt kept the ordinances as Paul had delivered unto them. I Cor. 11:2. Those who imparted to others their gifts as received from God, and took no part in the carnality of others, could stand in the day of trial and tribulation: for their work, which they built on the foundation Christ Jesus, could endure the fire, because it was gold, silver and precious stones. Every Christian will be found as gold, silver and precious stones, if their work of faith will compare with incombustible material of a building.

Paul says: "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be heresies among you, that they which are approved may be made manifest among you." I Cor. 11:18,19. The obedient Christians were tried on these heresies, who caused trials, but after they did their duty on them they were made manifest as the approved children of God, and were like unto gold. The heretical spirits which built wood, hay and stubble for their work, had to suffer themselves to be reprov'd by the light and

gifts of the approved children of God, and had to humble themselves, and bear the loss of their labor and repent, if they wished to be saved; for otherwise than by the heat of this fire they could not be saved. This day of trial and chastisement by the heavenly Father, made every one's work manifest; for this day of the fire of tribulation brought every one's work to the test, and clearly discerned, so that wood, hay and stubble burnt, and that gold, silver and precious stones remained as an approved work of the Lord. If the sins of a sinner are shown unto him through divine light and judged, then it causes him tribulation and trials until he is sanctified therefrom by faith. The ministers of God are also compared to a fire as the prophet predicted of John the Baptist: "But who can sustain the day of His coming? And who can stand when He appeareth? for He is like the fire of the melter, and like the lye of the washers; and He will sit as a melter and purifier of silver; and He will purify the sons of Levi and refine them as gold and silver that they may offer unto the Lord an offering in righteousness." Malachi. 3:2,3. "And it shall come to pass *that he that is* left in Zion, and he that remaineth in Jerusalem shall be called holy, *even* every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning." Isaiah, 4:4.



There is also much blood guiltiness amongst Christian professors of this age; for they often judge each other unto death without any ground and evidence from the word of God. The spirit of God which shall judge, reprove and judges such a blood guilty spirit; and every spirit which is not willing to be reproved here and judged, will be reserved for the day of judgment, and the judge of all the earth will then judge those who would not be judged here. God also knows how to decide between those who are ignorant and those who are stubborn.

Paul was a holy vessel in the hands of God to reprove the Corinthians and to set forth their defilements before them, that they might grasp holiness. The light and knowledge in Paul referred the Corinthians to their sins, and this no doubt caused them tribulation and trials, which served them either to salvation or damnation. For if we chastise a child, it will either tend to reform it or will cause more stubbornness. God lamented over the children of Israel and said: "Children have I nourished and brought up, but they have rebelled against me." "Why will ye be stricken yet more, (that) ye increase the revolt?" Is. 1:2,5. "Because *it is* a trial, and what if the sword condemn even the rod? It shall be no *more*, saith the Lord God." Hes. 11:13. This verse in Heseekiah is differently translated. The sense seems to be that the children of Israel had long resisted the rod, and that God would use the sword, or as the Jewish translation ap-

pears, that God would use an irresistible rod to punish them with. That it has always been the ways of God to teach sanctification through His ministers, is demonstrated throughout the Bible; for when the children of God became impure, and consequently also became useless in His work, then He awakened teachers and prophets who taught the true doctrine, manifesting the true light and the true sanctification; and those who received such teaching, upon those the blessing and salvation of God would come; but those who rejected such teaching were severely punished. Thus God also did in the Apostolic church, as already partly shown by the manner of Paul laboring in the hands of God.

The holy apostle John, stands as a permanent example and evidence of this truth. God took John as an approved and holy vessel to reveal the state and condition of the churches of Asia. God's spirit was light in his heart and mind, whereby God revealed unto the faulty churches their sins in such an infallible manner, and threatened them that if they would not repent, that they would be rejected. This glorious light in John the apostle judged the transgressors as it is written: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth, cometh to the light that his deeds may be made manifest, that they are wrought in God."

John, 3:18-21. All those who are willing to come to the light, that their evil deeds may be re-proved, are judged by this light in the time of grace, and it will redound to their eternal life; but on the

hand those who will not acknowledge their evil deeds, and keep at a distance from this light because they hate it, will also be judged by this light, but when it will be everlastingly too late. For this reason this light in the Son of God came into this world unto judgment, and will perform whereunto it came. This light also judgeth in and through the ministers of God, as is clearly to be seen in the example with John. The divine light shone so clearly and brightly into the condition of the stained churches in Asia, that it revealed and brought to light the departure of the first love in the angel of Ephesus that it could be re-proved. There was no outward transgression charged against this angel, and no doubt not to be found, for there is not a word mentioned of it. There we can see how deep this divine light shines into concealment and brings to light the deepest and most concealed departure from the love of God.

Out of the seven churches in Asia only two were blameless. All the others had lack in holiness. Let us place these two angels before us as an example of holiness.

Christ commanded John as follows: "And unto the angel of the church in Smyrna, write, These things saith the first and the last, which was dead and is

alive; I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. Fear none of those things which thou shalt suffer." Rev. 2:8-10. What a perfect and glorious pattern of perfect holiness we find in this angel! He bore the blasphemy of those who belonged to the synagogue of Satan, in much patience and love. He was in conformity to the example of Christ. He was willing to suffer for his Savior. As the captain of our salvation was made perfect by suffering (Heb. 2:10.) thus this angel was also proved and refined and sanctified, so that he arrived to the perfect stature and fullness in Christ. He was a father in Christ. Eph. 4:13; I John 2:13,14. According to history this angel was the holy Polycarp, who died a martyr's death and no doubt observed the admonition of his Savior, who said: "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. I have no doubt of the salvation of this angel, for I believe that he remained faithful unto his death.

The angel of the church of Philadelphia was also a father in the stature of Christ. "And to the angel of the church of Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and he that shutteth, and no man openeth: I know thy works; behold I have set before thee an open door and no man can shut it; for thou hast a little strength, and

hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly: hold that fast which thou hast, that no man take thy crown.'<sup>4</sup> Rev. 3:7-11. This example has often broke my heart. What a pattern and glorious example we have in this faithful minister of the Lord. We should very earnestly desire such a testimony from the Lord. It appears that this angel had but a little strength in comparison with some others; but he applied this strength so diligently and earnestly to the honor of God in the keeping of His word, and so guarded himself that he did not deny His name neither with words, deeds, nor conversation, so that Christ gave him an open door that no one could close. He no doubt had an open door in teaching, in conversation, in excommunication, and in admitting to the church, and in all things belonging to his office. He of course had his human infirmities; but he no doubt had a knowledge of them, that he continually acknowledged them so that they were not charged against him. His light shone so brightly in doctrine and life that he received the promise that some would come out of the synagogue of Satan, and

in his church would worship\* at his feet.

What a deep and thorough sanctification! Here we can see what a fruit holiness produces. If we are truly sanctified the knowledge of God shines so clearly and brightly that it discloses the sins and false teachings of sinners, in such a manner that they are moved to repentance and gained for the Lord. This angel was also so sanctified that he observed the word of Christ's patience against all his persecutors in all adversities, that Christ promised to keep him "from the hour of temptation which would come upon all the world, to try them that dwell upon the earth." What this precisely means is hard to say; but no doubt this angel was to be retained in the power of divine truth, that no temptation should lead him astray nor bring him to a fall. Weaker and less approved Christians could be led astray and be moved to sin more or less through temptations; but this angel was to be kept from the power of such temptations. I cannot see that anything less than what is given above can be meant. My dear brethren, my heart melts when I think of such glorious examples of the saints; and especially when I think of the condition and promise of this angel. I do not hold that this angel was so perfect that he did not sin, for he no doubt had his infirmities; but he no doubt was so much enlightened

---

\*To "worship before his feet," only means under the influence of the teaching of this holy man in his church. Paul was brought up at the feet of Gamaliel and was taught by him; which sets forth the unity through his influence. Acts, 22:3.

that he soon saw his sins, and repented and confessed them, and continually cleansed his garments from all stains.

We hold that holiness has its degrees. There are children, young men, and fathers in Christ. If we would require as high a degree of holiness from a child as from an approved father in Christ, we would manifest a lack in judgment, and show that we lacked a certain extent in holiness. Holiness must have a sufficient degree in every one to have the promise to be saved, or else defilement would condemn him. God is the judge in this matter; He alone can decide when any of His children die a moral death through defilement, but He can also decide by His children through the divine unction. John writes of these three degrees in I John 2:12-15. Children are inexperienced in the tricks, artifices, perversions, and deceptions of Satan; therefore Satan can easily deceive them and entice them to sin. Young men have more knowledge of the cunning tricks of Satan, and are strong in faith so that they have overcome the evil one. Fathers in Christ are more experienced in the knowledge of God, and know how to impart to children true knowledge, and true meat, and the true doctrines; and also have experience how to serve in the house of God, for they are good stewards and know to give meat in due season. They know how to reprove, to rebuke, to comfort and to teach, to the edification of the church of God.

Many remain children in Christ when they should long ago have been fathers; for it is written: "For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are full of age, *even* those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:12-14. This passage shows that there were little children or babes among the Hebrews, who should have been teachers at the time this epistle was written to them; and it also shows that a certain stature in Christ may be attained, which is considered to be a state of Christian perfection. Paul was more perfect in the first year of his Christian life than probably many children of God will ever attain. Fathers in Christ have the true faith and knowledge of Christ; but children can be tossed to and fro, as Paul says: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men *and* cunning craftiness whereby they lie in wait to deceive." Eph. 4:14. When young children are under the care of holy and experienced fathers and suffer themselves to be taught, it will go well with them; but if they will not be taught, it will go evil with them. We should not require more of a child than it can perform in temporal



matters ; and we should exercise the same care in spiritual matters. God does not require of a child what He requires of an experienced father in Christ.

Without holiness no person can enter into heaven, but the degree of holiness which God requires, is not easy to know in all cases ; for this depends much upon the opportunity and teaching. Scattered children who are separated from the organized church of God, and are under the influence of false teaching, may be acceptable to God in such a state ; but if they would be acquainted with the true doctrine, and belonged to the true church, they could not stand before God in such a state—for ignorance may be overlooked in the first case, where it would be reprov'd in the second case. Every person will be judged according to his opportunity to learn the truth in all its branches, and does not seek it, then it will stand against him ; and I fear that such a person would not find favor with God, because of such impurity and unholiness through a party spirit.

There are professors who speak so much of holiness and teach such a perfection therein, that neither they nor any other true Christian possess. Some teach that when a Christian is sanctified he sins no more, and thereby they make God to be a liar, who testifies that all men sin. Such men do not see that they are sinning in making such a confession. We believe in a certain perfection in holiness, but not to such a degree that the perfect man in Christ will not sin any

more. Peter sinned after he had received the Holy Spirit as such a glorious gift, and performed such glorious miracles in healing the sick and the lame and in raising Tabitha from the dead, for he fell into dissimulation after such a high degree of sanctification, and the reception of such glorious gifts. Acts, 2:14-40; 3:7; 5:15,16; 9:36-41; Gal. 2:11-13.

I have already remarked that holiness commences in conversion, and if not, then a newly converted man could not enter into heaven because he then would not yet have experienced sanctification as a secondary work; for without holiness no man shall see the Lord. Heb. 12:14. It is therefore plain that all converted persons are holy, else their conversion would be of no account. And many of the saints become defiled by sin after conversion and holiness. Read the epistles to the Corinthians and the epistle to the Galatians, and the condition of the churches in Asia, and you will be convinced that not only weak members but gifted teachers sinned. I Cor. 3:3; 5:1; 11:18,19; II Cor. 12:20,21; 13:2; Gal. 3:1; 4:10,11; II Thess. 3:11; I Tim. 5:24; Rev. 2:1-5, 12-16, 18-23; 3:1-3,14-17. Angels in heaven sinned and the holiest men on earth may sin, and do sin. And it must be possible to commit the unpardonable sin with those who have been made partakers of the Holy Spirit and the heavenly gifts, else Paul would not have written as he did in Heb. 6:4-6; 10:26-29. Why did Paul write in regard to such a manner of sinning, if Christians do not

sin after being sanctified through the blood of the New Testament? God is holy, and therefore we shall be holy; we are holy as sanctified men, but God is holy as a God and not as men. God is too wise to err, and too good to do wrong; but we are not so perfect in wisdom that we never err, nor so good that we never commit sin. If we would be as perfect in wisdom, holiness and goodness as God is, we would never think evil of any one, and would not charge nor condemn any one in which he is innocent, neither husband nor wife, brother nor sister, friend nor enemy.

Is there any person on earth who fully worketh with God in all these things? As soon as we vary the least from the mind and truth of God we are transgressors; nevertheless, God bears us in much ignorance, and if not, I could not see how any one could be saved; for if God would not overlook sins of ignorance no living man would be righteous. God knows our infirmities and he treats and judges us as weak men who may err. If God would draw the measuring line on such conceited men who claim to be so holy, we would no doubt find much crookedness and sin in them yet, that if they had lived in the days of the apostolic church they would have been admonished to repent, and if they had not done it, then excommunication would have been administered. I do not here mean improper thoughts and defective judgments, and wrong understandings concerning the acts, sayings, and conversation of men, in which we slide through

our weakness in understanding and knowledge; but I mean light-minded thoughts, pride in the building of houses and putting on prohibited apparel, unholy infant baptism, the omission of feet washing, in waging war and using secular power to punish enemies, to live in strife and quarrels and in reviling when reviled, etc., etc. Whoever boasts of his holiness should manifest it in acts and works. Whoever boasts with the tongue to be holy above what his walk manifests, is hypocritical. That holiness includes true doctrines is clearly understood from Paul's expressions: "A man that is an heretic, after the first and second admonition reject; knowing that he that is such, is subverted, and sinneth, being condemned of himself." Tit. 3:10,11. A heretic is a man who teacheth false doctrines, and thereby troubles the church of God by corrupt doctrines, and such an one is to be excommunicated from the church of the living God, which is a ground and pillar of the truth, and is called to hold forth the truth to the world, and cannot allow false teachings. Christ charged the angels of Pergamos and Thyatire, that they suffered such persons in the church who taught false doctrines; some only held to the doctrine of Balaam, as it appears, and the angel was charged for suffering it. Rev. 2:14-20. Those who suffer lust of the eye, lust of the flesh, and the pride of life, jesting and foolish talking, swearing and the resistance of evil, and many other sins without reproof, are chargeable and in fault in the sight of God.

John says: "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. \* \* \* He that committeth sin is of the devil; for the devil sinneth from the beginning. \* \* \* Whosoever is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin because he is born of God." I John, 3:6-9. I know no stronger expressions than these on which some ground the teaching of sinless perfection. To what extent this doctrine is taught I will not attempt to say; but I am aware that there is a class of people who lack the proper light in the doctrine of holiness. In explaining the scriptures we must always make possibilities yield to impossibilities, and never explain certain portions of the scripture in opposition to undeniable truths. Now if I show that holy men, who were born of God and knew God, did commit sin, then John's expressions above quoted must be understood to correspond with these cases. I have already referred to Peter's sin of hypocrisy, after being chosen an apostle, and after Pentecost; and I have also referred to the angels of the churches of Asia, among which a number had sinned, and if they did not repent, were excommunicated. All these holy men knew God, and were born of God and nevertheless sinned, consequently John cannot mean that a man born of God will never fall into sin; and if we would take John to mean this he would contradict himself, for he says: "If any man see his brother sin a sin *which is* not unto [death,

he shall ask, and he shall give him life for them that sin not unto death." I John, 5:16.

Christ taught that we are to reprove our brother when he sins, and if such sins be multiplied until 490 times, and if he repent we are to forgive him. John, the writer of this epistle, is the apostle who was banished on the isle of Patmos, and received the revelation of the state and condition of the seven churches in Asia, and was instrumental in reproving their sins. Now if we take John's expression: "We know that whosoever is born of God sinneth not," etc., in I John, 5:18, to mean that children of God never sin in any manner, whatever, he would stand in a contradiction to Christ, and also to himself, because Christ told him that those angels had sinned, and John himself was the instrument by which Christ made their sins known to them. John says: "but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His word is not in us. My little children these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for our sins only, but also for *the sins* of the whole

world." I John, 1:7-10; 2:1,2.

That John has reference to the sins of Christians when he speaks of "our sins" etc., seems to me to be too plain to be denied. John says that when Christians walk in the light as God is in the light, that they will be cleansed from all sin. It is through the light, that sins are revealed, and in this fellowship in light the sins are revealed to saints, and they are cleansed therefrom, as we have the example in John who was in the light, and was used to reveal the sins of the angels in Asia; and if they received this light in fellowship and repented, they were cleansed by the blood of Christ from all revealed sins. But if they had said "we have no sin," when God had testified that they had sinned, they would have made God a liar by denying His testimony; and all those who say that saints do not sin, also make God a liar. If men walk in darkness their sins remain. If John did not mean the sins of saints he would not have distinguished between their sins and the sins of the world, when he says; "And he is the propitiation for our sins, and not for ours only but for *the sins* of the whole world." John distinguishes between children of God and children of the devil, and means that no child of God can be a willful servant of sin, as the worldling or child of the devil is, who does not know God. John says: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not because it knew

him not." I John, 3:1. Then in the following verses John says: "Behold, now we are sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure." It is very clearly taught in this passage that the sons of God, who have the hope to see God, will purify themselves, even as God is pure. Therefore this shows that the sons of God may get impure through sin, from which they purify themselves to meet God who is pure. God is holy, therefore we are called to purify ourselves and cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness, as Paul teacheth. The children of God are manifest in this, that they do not live in the service of sin; and when they sin they purify themselves through the blood of Christ as long as the seed of God's word remaineth with them.

The children of the devil are manifest in their service of sin, and that they do not purify themselves. John cannot be understood to mean that those who are born of God cannot fall away and become children of the devil, for the Savior says that many shall wax cold in love, when iniquity shall abound. And Christ also threatened several angels of the churches in Asia that He would punish them; to the one He threatened to take away the candlestick from its place; to another that He would come upon him as a thief, if he would



not repent; and to another that He would fight against some with the sword of His mouth; and to the angel of Thyatire He threatened to kill the children of the wife of Jezebel. And that the holiest saints stand in danger of losing the crown, we can understand from the admonition to the angel of the church of Philadelphia, when Christ said, "Hold that fast which thou hast, that no man take thy crown." Rev. 3:11. And if John intended to teach that children of God could not fall away, he would not have written: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." II John, 8, 9. If children of God could not transgress, then this and many other passages would be written in vain. Neither of the views are scriptural, either to hold that we sin not or to hold that saints live in the service of willful sin.

Paul possessed quite a different spirit than many men at this age professing holiness. Many men now boast of their holiness and purity to such an extent that a true and faithful child of God, who has been humbled by sin and error, would be ashamed of. When Paul was charged as being in fault or for having sinned, he did not answer by boasting of his purity, but said: "but with me it is a very small thing that I should be judged of you or of man's judgment; yea, I judge not mine own self. For I know nothing against

myself; yet am I not hereby justified; but he that judges me is the Lord." I Cor. 4:3,4. Revised translation. This passage clearly teaches that Paul did not hold himself to be free from all sin; *but only from all revealed sin*, for he so purified himself from all revealed sin, that he knew nothing against himself but did not feel justified to say that he had no hidden sin, and would not judge himself to be free from sin. Adam, Noah, Moses, Aaron, David, Hezekiah, Peter and the angels of the churches in Asia, and a great number of saints sinned, and the holiest man ever on earth, save Christ, is not excepted from falling into error and sin.

There is a class of professors who teach holiness as a secondary work of grace. I read an author who referred to II Cor. 1:15, where we have in the original *deuteron charin*; and he translated this phrase *second grace*. *Charin* is also used to oblige, to gratify, to favor, etc. The meaning evidently is, that in Paul's coming to the Corinthians they received a second benefit or favor. And if we take the word here to mean a *second grace*, what does it prove? There is not a word here, nor any other of holy writ to show that the children of God were classed into two classes; the one class belonging to the justified class, and the other to the sanctified class. Paul addressed the Romans thus: "To all that be in Rome, beloved of God, called to be saints," etc. All these children of God in Rome were beloved of God and saints of God, and therefore holy.

Rom. 1:7. Not a word in all the epistle to Rome of the two classes of children of God. To the Corinthians Paul wrote: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord," etc. I Cor. 1:2. Again, "Unto the church of God which is at Corinth, with all the saints which are in all Achaia," etc. II Cor. 1:1. These Corinthians were called saints, and were not to be converted to saints by a secondary work of grace. Again, "To the saints which are at Ephesus, and to the faithful in Christ Jesus," etc. Eph. 1:1. Again, "To all the saints in Christ Jesus which are at Philippi," etc. Phil. 1:1. Again, "To the saints and faithful brethren in Christ," which are at Colosse," etc. Col. 1:2. The Greek word *agiois* is used to express saints; and the same word is used everywhere for holiness and sanctification; and as Paul called all the children of God saints, he did not mean to set forth two classes of children of God. When a saint sins a sin not unto death, he is still a saint but he must be cleansed from this filthiness again. All justified persons are saints, or they cannot enter into heaven.

I ask whether a justified person possesseth the love of God, or not? If the answer is, that he does, then that must be his first love—the love that fills his heart on being justified, is first love. The angel at Ephesus had lost his first love, and was admonished to

repent and do his first works, or that the candlestick would be taken out of his place. Rev. 2:4-5. If there is a secondary work of grace to be obtained, which is termed sanctification, in distinction from the first work of justification, why did not the Savior tell this angel that he had lost his *second grace*, and that he should do his second work again? If anything of this kind had existed, here is where the Savior had a good opportunity to teach in regard to this *second grace*. In justification our hearts are cleansed, and when cleansed we are sanctified, then our hearts are filled with the Holy Spirit and love of God. In some this may take place some time apart, as for instance with the Samaritans. Acts, 8:12-17. There is always a certain measure of love and the Holy Spirit connected in its immediate workings in justification; and in some the heart is immediately filled with the Holy Spirit; and with others more abundantly a time after justification; but it nevertheless belongs to the first work of divine grace. This work must progress, we should ever increase and abound in this work. In my experience I have had several workings of divine grace, but I never had any thought of calling these a second work; I would be obliged to class into first, second, third, etc., etc., if I would number such special workings of divine grace. I am desirous to live in my first love, though abounding in it in a higher degree.

Some refer John 17:17 to a secondary work, claiming that the apostles were justified, and as a sec-

ondary work had to be sanctified. The apostles were pardoned of sin, as all those who repented were before Christ's death, and they were to be sanctified through the gospel truth. The apostles were sanctified from all the sins from which they were justified; and to be sanctified through the gospel truth, they ~~had to be~~ justified from the spirit of the law that taught, "An eye for an eye," etc. Peter drew the sword but was taught to put it into his place, and had to be justified and sanctified from this spirit. There is no such thing as being justified without being sanctified from the impurity from which a man is justified. Even when we take the word sanctification in the sense of consecration, there must be a justification of the unyielding spirit that hinders a person from offering himself entirely to the will of God; therefore wherever we read of sanctification, justification is always implied; and when we read of justification, sanctification is always connected with it, and is a fruit of it. When the flesh or spirit of a saint is defiled, the scripture teaches that they are to cleanse themselves from such defilements. There is no cleansing from sin where there is no justification from the same. Those angels of the churches in Asia who had sinned were admonished to repent; and where there is repentance, there justification must follow, in which sins are cleansed by the blood of Christ. Paul says: "Much more then, being now justified by his blood, we shall be saved from wrath through him. Rom. 5:9. John says: "And the

blood of Christ His Son cleanseth us from all sin." I John, 1:7. "Unto him that loved us, and washed us from our sins in his own blood," etc. Rev. 1:5. There is no such thing as being justified by the blood of Christ and not being cleansed by it and washed in it; and if cleansed and washed, then we are holy; there is therefore no such thing as a secondary work of grace, called sanctification, separate from justification. There is no such thing as that of living a long time in a justified state and not being in a sanctified state, because justification produces sanctification.

But it is claimed that this secondary work of sanctification purifies from inborn or inherited sin, so that the flesh of such holy persons is free from all lust of the flesh. Paul teaches different from this. He says: "This I say then, Walk in the spirit and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye can not do the things that ye would." Gal. 5:16,17. But on this passage I have been told that it refers to the justified class, and is not applicable to the sanctified class.

Is it not strange that Paul taught us nothing of this distinction if he had it in his mind? Paul, without making any exception, admonished the Galatians to walk in the spirit, meaning the spirit of God, so that they would not fulfill the lust of the flesh. Paul clearly teaches that there is lust in the flesh, and that it

lusteth against the spirit, and that it is to be crucified so that we do not do these things that we would desire to do according to the flesh. This is irrefutable proof that the seeds of sin remain in the flesh of the holiest saint. Paul taught the saints at Rome not to walk in the flesh, and that they were no debtors to the flesh, "to live after the flesh," but that they should mortify the deeds of the body through the spirit, so that they might live a life for heaven. Rom. 8:1-12.

The man that says he never feels an inclination in the flesh to sin, has not proved himself very closely; for there is a seed of sin in the flesh; and where do you find any saint that is never prompted to sin? I have conversed with some who profess to have gone through a second work, and I could detect in their expressions an inclination to self-honor, which is also sin. James excludes no man when he says, "But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." James 1:14,15. The connection shows that James wrote this in reference to the brethren; yea, this passage itself shows it; for how could sin produce moral death in a man who is morally dead? If Adam and Eve had produced children in their state of purity, previous to the fall, their children could not have inherited the inclination in the flesh to sin, for where such lust does not exist in the flesh it cannot be inherited. As long as we find children inclined to sin,

though born from the holiest saints on earth, we are bound to conclude that they inherited this inclination from their parents, and this is an evidence against this secondary work doctrine which is to cleanse from all inborn sin. To teach such a doctrine is a sin for it is sectarian.

I warn all those who hold to this secondary work doctrine, not to be offended at my plainness of speech in refuting such a groundless teaching. Carnal offence is sin, and if any one is offended the offence comes from the lust of the flesh to honor. If a man is entirely free from all self-honor he will not be carnally offended.

I also warn all readers not to misconstrue my writing as though I was opposed to sanctification; it is only that unscriptural pretended sanctification that I am opposed to. I admonish all saints to aim at the highest degree of sanctification to be attained to in this world; but I positively know that no man will be entirely free from the motions of sin in the flesh in this life. This body is called a vile body, and must be changed in the resurrection, which is called the resurrection of the body; for flesh and blood cannot inherit the kingdom of heaven because of this vileness in the flesh. Rom. 8:23; Phil. 3:21; I Cor. 15:50.



## A MIRROR OF THE MANI- FESTATION OF SPIRITS.

---

### PREFACE.

For several years I have been impressed to write a "Mirror of the Manifestation of Spirits," and now I will undertake this important work, though with a knowledge of my inability to handle this subject to that perfection as it should be done. I am filled with sighings for aid and help from God to write on this subject with such clearness that it may be understood by the common class of readers. This subject would require volumes to exhaust it; but according to the intended limits of this work, I will be confined to brevity. I will try by the grace of God to give the strongest and clearest arguments on all the doctrinal and moral teachings on which I shall treat. There is a spirit that prompts all doctrines and moral actions in life. To prove false doctrines and immoral actions, we must have a proper understanding of true doctrines and moral actions prompted by the Holy Spirit. To detect counterfeit money a man must have an understanding of genuine money. To aid men to detect counterfeit money they use a detector; thus we have also a detector to detect all false doctrines, and apparent moral actions and immoral actions. Our detector

is the word of God. The apostles received the Holy Spirit which led them into all truth; and they taught and wrote for our instruction, and with this written word of God we must prove all spirits.

### ATHEISH.

An atheist is one who denies the existence of a God as the Supreme Ruler of the universe. This is one of the worst teachings in the world. To believe either that the creation existed from eternity, or that it came by chance, without a creator, is so degraded a teaching that David says: "The fool hath said in his heart, *There is no God.* Corrupt are they, and have done abominable iniquity," etc. Ps. 53:1. The atheist would call any man a fool who would say that all buildings, machinery, implements, watches, etc., etc., were from eternity, or came by chance, but the atheist is a greater fool than such a man would be. Paul says: "Because that which may be known of God, is manifest in them; for God hath showed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse," etc. Rom. 1:19,20. To claim that this globe with all the trees, plants, and all kinds of animals, in their wonderful manner of movement, operation and power, beyond the grasp of any human mind, was from all eternity or came by chance, is so degraded a view of these things that exist

that it appears to me to be so foolish, so gloomy, so void of all sense of right and justice, that the man who claims it is one of the greatest objects of pity to be found in this world. I cannot see anything desirable in such a false teaching. Life without any dependence upon the Governor of the universe must be a gloomy existence. What can hinder an atheist from committing the worst of crimes,—are not such men an abomination to God to deny the source of their existence, and are they not a dread to society when they fear no Supreme Ruler?

---

### INFIDELITY.

Infidelity is now about exclusively used to express the disbelief in the inspiration and truth of the Holy Scriptures, and the divine origin of Christianity. An infidel differs from an atheist in believing in the existence of a Supreme Ruler. Atheists and infidels are a class of people who scoff at the Holy Scriptures, thereby manifesting the corruptions of their minds and the wickedness of their hearts. I have sometimes met with infidels and have found them a class of people without any acknowledged measuring line, and consequently they have no rule whereby they can be convinced, for they cannot be convinced by argument as long as they do not acknowledge the truth of divine revelation. I mean that we cannot argue with an infidel in regard to divine justice and moral life as long as they deny the truth of the scriptures, and this is no doubt a

main cause of their licentious and wicked actions. There may be some infidels who do not walk in the same degree of wickedness as others, but the best of them are wicked; for it is a wicked spirit that denies divine revelation. I shall not say much to convince infidels of their wicked lives, for I see no way to reach them until they can be convinced of divine revelation. They are like a ship without a compass and rudder, and must be left unshielded to the judgment of God. I refer the infidel to the following article in which I will try to convince the deists of the truth of the scriptures, and if it will have the effect of gaining one infidel or deist to believe the Holy Scriptures as a divine revelation, I shall rejoice and be rewarded for my labor.

---

### DEISM.

Deists differ from infidels in believing in a religion taught by the light of reason; but as they disbelieve divine revelation, they are nevertheless infidels of a more refined character than the more corrupt infidels. What light does reason give? What religion does it teach? If the mind is not enlightend through the Holy Spirit it is no true guide, and I shall pass it by as an unreliable rule of life. I will try to convince the deists of a better rule of life. Can any man by the light of reason believe that God created the human family and suffered them to live here, and that He has decreed that they must die, and after that be brought

to judgment without revealing to them His will, as the rule of life and moral justice? It is not light of reason that teaches that God created man centuries ago, and has ruled the human family by His divine providence, without revealing His will to them; but such teaching is darkness. I feel it my duty to reprove this spirit of darkness which rejects divine revelation, by reflecting such a character upon God as though He put His creatures here on earth as a ship without a compass and helm, without teaching them their duty to their Creator. That apparent contradictions appear in the Bible is admitted, but when properly understood the Bible agrees with itself, though in some things it is somewhat hard to be understood. I shall make no attempt to explain these apparent contradictions, for want of space in the intended limits of this small work, but will put before all disbelievers in divine revelation unrefutable proof of its divine origin.

1. We have the promise of Christ given about 4000 years before He was born, and in that time many prophets predicted His coming and it was all fulfilled what was said of Him. Will the man who denies this attempt to explain how all such holy men from Adam down to Christ could agree to deceive the people—men who did not live at the same time, and though the language of their prophecies vary, they all prophesied the truth. Lot's wife was for disobedience changed to a pillar of salt, and Josephus says he yet saw that pillar; and Clement of Rome testified that it was stand-

ing at his time. Josephus, Book 1, Chap. XI, Sec. 4. Josephus is a trustworthy witness. Sodom was therefore destroyed and Lot's wife became a pillar of salt, as the scriptures teach. Christ also testified to this truth.

2. It was a promise to Abraham that his seed should inherit the Land of Canaan. This was fulfilled in due time. Who can deny this truth? That the descendants of Abraham dwelt in Canaan for centuries, and that Solomon built a temple at Jerusalem is so manifest that the man who denies it is not worthy of a hearing.

3. Jeremiah predicted that because of disobedience Jerusalem should be destroyed, the Jews carried to Babylon by Nebuchadnezzar, the king of Babylon, and remain there for seventy years. Who can deny the truth of this?

4. Isaiah, the prophet, named Cyrus king of the Persians about 140 "years before the temple was demolished," long before he was born, and foretold that he would send back the Jews to their own land again. Isaiah says: "thus saith the Lord thy Redeemer, and he that hath formed thee from the womb, I *am* the Lord that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars and maketh diviners mad; that turneth wise men backward and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of

his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built; and I will raise up the decayed places thereof. That sayeth to the deep, Be dry, and I will dry up the rivers; that saith of Cyrus, *He is* my shepherd, and shall perform all of my pleasures; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to His anointed, Cyrus, whose right hand I have holden, to subdue nations before him." etc. Is. 44:24-28; 45:1. Josephus, Book XI, Chap. 1. Read Encyclopedias on Cyrus. The wisdom of all infidels put together will be turned backward; yea all such worldly wise men will only manifest their foolishness if they undertake to weaken the force of this truth, which is an undeniable evidence that nothing but the foreknowledge of God could have named a king over one century before he was born, and foretold his deeds. Ingersoll can exhaust his vain wisdom on this prophecy, and it will be unshaken; the prophecy will nevertheless point to God as its author and gives evidence of the Bible as a divine revelation.

5. Daniel the prophet, predicted that the daily sacrifice should be taken away, and that the sanctuary should "be trodden under foot," and that at the end of 2300 days the sanctuary should be cleansed. This was fulfilled though foretold over four centuries before its fulfillment. Dan. 8:11-14. Josephus, Book XII. Chap. VII. Sec. 6. And Daniel also predicted the

deeds of Alexander the Great, and other kings, shown to him by visions. These are things that are not only recorded in the Bible, but the deeds of these things can also be read in profane history. That God was the author of these prophecies is beyond any doubt. Whoever denies such plain predictions and their fulfillment, which are beyond all human power to produce, manifests the corruptions of his heart; such an one is wise in his own conceit.

6. Christ was born in due time, and according to Moses was also a prophet. Christ foretold the destruction of Jerusalem. Christ said: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. \* \* \* \* But woe unto them that are with child, and to them that give suck in those days! For there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:20-24. No man can with any appearance of truth deny the fulfillment of this prophecy, for it is too well known that Jerusalem was destroyed by the Roman army, and that the Jews were taken captives into all nations, and that Jerusalem is yet trodden down by the Gentiles.

7. The apostles predicted many things, and the fulfillment of many of them is in the past, and we need not doubt those prophecies not yet fulfilled. The infi-



delity of this age was predicted by the apostles.

8. As we learn from the Bible that God revealed unto His people all special events before they came to pass; and as these are numerous, and as these predictions were recorded before their fulfillment, and because no human minds could possibly have thus framed a Bible full of predictions and their fulfillment for years and centuries afterwards, therefore it is an irrefutable argument that the Bible is divine. No other book besides the Bible contains the history of the creation, with the government of the human family for all time which gives evidence that the Creator is its author. At the day of judgment, atheists, infidels, and deists will be ashamed that they disregarded the Bible. I will conclude by saying that those who reject the Bible do it against themselves, even as the Pharisees rejected the counsel of God against themselves, when they did not accept the preaching of John the Baptist.

---

### HONOR AND VAIN-GLORY.

Christ says: "How can ye believe, which receive honor one of another, and seek not the honor that *cometh* from God only?" John 5: 44. According to this saying of Christ, men close the door of faith by seeking their own honor, and desiring to be honored of men. Men that do anything contrary to the word of God, to seek honor of men, are following the corruptions of the heart, and drive God away from them, so that they cannot believe in his promises. God will not

protect such men from sin and shame. I have seen that when ministers sought their own honor, that they were like a man running after his own shadow away from the sun; the more earnestly they would labor to get honor, the faster it would flee from them. Not alone in the church of God do men run in vain after honor, but in the world also, many run in vain in seeking to gain honor. To seek the honor of God is our duty, but when men set their eyes on the honor of men, and seek it from each other, it is a corruption of the heart and mind and destroys divine worship. Honor seeking persons are also vain-glorious; for they praise their own actions and deeds to others to seek honor. An honor seeking man will generally have more to say of his own deeds, than the deeds of another; he feels to show his importance above that of others, who often have done much more than he has. When a man has honor and loses it, it often mortifies his mind. Ahithophel's counsel was at one time regarded as the counsel of God, but when he turned his counsel against the providence of God, it was overruled by God's providence, and as his counsel was not followed, his honor mortified him so that he hanged himself. 2 Samuel, 16: 23; 17: 14-23.

Honor has for its fruits, vain-glory, envy, fault-finding, harsh and unjust judgment and self-righteousness; therefore carnal honor should be banished from the heart, and the honor of God at all times be sought.

Pride is always coupled with carnal honor. "Pride

*goeth* before destruction, and a haughty spirit before a fall." Leeser translates: "Before downfall (*goeth*) pride, and before stumbling, haughtiness of spirit. Better it is to be of an humble spirit with the lowly, than to divide spoil with the proud." Prov. 16: 18, 19. "A man's pride shall bring him low; but honor shall uphold the humble in spirit." Prov. 29: 23. Leeser, the Jew, translates this verse thus: "The pride of a man will humble him; but the humble in spirit will attain to honor." This honor here mentioned is not carnal honor, but must mean the honor of God, and agrees with the Savior's saying: "And whosoever shall exalt himself, shall be abased; and he that humbles himself, shall be exalted." Matt. 23: 12. All who exalt themselves here, shall be abased at the day of judgment, but those who humble themselves here shall be exalted at the day of judgment. Let us therefore root out of the heart all pride and vain-glory.

---

### ENVY.

The spirit of envy is an awful spirit. Solomon says: "Wrath is cruel, and anger is outrageous; but who *is* able to stand before envy?" Prov. 27: 4. "A sound heart *is* the life of the flesh; but envy the rottenness of bones." Prov. 14: 30.

Envy has been the prompting cause of the slaying of an innumerable number of children of God and worldly men. Many martyrs were burnt and killed with the sword, and had to endure all kinds of invented

punishment, through envy. Christ the prince of peace was delivered through the prompting of envy in the Pharisees. Matt. 27: 18. Satan is the father of lies, and no doubt also of envy; envy was no doubt the cause of his fall, and he envied the holy condition of Adam and Eve, and deceived them, that they also fell. Envy was no doubt the cause that Cain slew his brother Abel, for he could not bear to see him more favored of God than himself. The brothers of Joseph envied him because his father Jacob loved him above them, and because God favored him with dreams that indicated that he should be their superior; and prompted by envy sold Joseph and deceived their father, and thus burdened their conscience through this evil spirit of envy. When the women said "Saul hath slain his thousands and David his ten thousands," envy was stirred up in Saul, because he desired the praise above David and could not bear that David received more praise than himself, and this spirit of envy prompted Saul to murder David, and though God delivered David out of his hands at different times, and in miraculous ways, he still persisted in seeking David's life for a long time. 1 Sam. 18: 6-15; 19: 1, 24th chapter and 26th chapter. This is a plain example to show that an envious spirit prompts to murder.

When Daniel the prophet was set over the kingdom of Darius as the first president, and "was preferred above the presidents and princes, because an excellent spirit *was* in him, and the king thought to set

him over the whole realm," he became the object of envy. Dan. 3:1-3. Envy is a fault-finding spirit. "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find no occasion nor fault; for as much as he *was* faithful, neither was there any error or fault found in him. Then said these men: We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God." Envy in these men so darkened their minds and so blunted their conscience that they did not see the great sin of entrapping Daniel by their cunning device in framing a decree to have Daniel cast into the den of lions. These crafty men invented a decree that would exalt the king above all men and gods; and also above God the Snpreme Being, so that they could get his consent. These men no doubt studied human nature, and hid from the king the design to have Daniel cast into the den of lions to be destroyed, and so framed their decree that Darius would feel himself exalted to accept it, and that when the decree was made, that it be signed by the king, "according to the law of the Medes and Persians, which altereth not," so that when Daniel would be found the transgressor of the decree, that the king could not alter nor change the decree, for they knew his love to Daniel, and feared that he would change the decree if not made so that it could not be altered. The decree was: "That whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall

be cast into the den of lions." These ungodly men knew that Daniel was faithful and lived up to his profession, and expected that he would disregard such a decree that would disallow him to pray to God his Creator, and upon the knowledge of Daniel's faithfulness devised this wicked decree, and deceived king Darius; and to their expectation they found Daniel kneeling three times a day giving thanks to God and praying towards Jerusalem the chosen place of divine worship. Then when they came and told the king that Daniel disregarded him and the decree he had signed, he "was sore displeased with himself and set his heart on Daniel to deliver him, and he labored till the going down of the sun to deliver him." But those ungodly men whose hearts were filled with envy thirsted after the blood of Daniel and held the king to the decree he had signed. Love of right when strong is more powerful than carnal honor; and these wicked men took the king captive in giving him such honor to have such a decree made, and when Daniel had transgressed the decree, tried to stir up his honor by saying: "That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hath signed, but maketh his petition three times a day." The king's love of justice and his attachment to Daniel overbalanced his honor, and he would have altered the decree if possible, and would not have cast Daniel into the den of lions if he could have changed it. When the king could not change the decree he nevertheless had

Daniel cast into the den of lions, but said unto him: "Thy God whom thou servest continually, he will deliver thee." And he sealed the stone that was laid on the mouth of the den to secure him so that no injustice should be done to Daniel. O! what confidence this king had in Daniel and the God whom he served. And when Daniel was found unharmed by the lions, the king said: "O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?"\* Daniel's answer was that God sent His angel to "shut the lions' mouths," that they did not hurt him, and said that he was found innocent before God, and that he had not harmed the king. The king was exceedingly glad, and took Daniel out of the den of lions, and then had his accusers with their wives and children cast into the den of lions, and they were destroyed by the lions. Dan. 6th chapter. Here, dear reader, you can see the fruits of envy. These wicked men did what David says: "He made a pit and digged it, and is fallen into the ditch which he hath made." Ps. 7:15.

Envy has done much harm both in the world and the church. When envy defiles the minds of the ministers and members in the church of God, then there will be no end to fault-finding and harsh judgments, and peace cannot be made as long as envy is not subdued, for it is of an irreconcilable nature. Paul classes envy among the sins that exclude us from heaven. Gal. 5:21. Envy has carnal honor for its

root. Paul says: "Let us not be desirous of vain-glory, provoking one another, envying one another." Gal. 5-26. Is it not a dreadful thing to envy the talents, gifts, prosperity and good report of others? Should we not much more rejoice of all the good gifts God hath given to others, though they excel our gifts? It is an evidence of an unkind spirit where we find a man so blasted through envy that he cannot rejoice over the prosperity of another. Envy is always coupled with hatred; though there may be hatred where there is no envy; there is never any envy found without hatred. When the object envied is evil spoken of, it eases the uneasiness of envy to some extent, and the envious person will help the accusers against the envied person. The accuser of the brethren is the prompter to all such accusations in envious persons, and they never can do justice to the persons they envy, for envy blinds the mind so that they cannot pass an impartial judgment in regard to the deeds done by them.

Korah and his company envied Moses and Aaron, and desired to be promoted to the priesthood, and envy so blinded their minds that their understanding and judgment was so much corrupted that things looked quite different to them than they really were, that they said to Moses: "Will not thou put out the eyes of these men?" Num. 16:14. They thought that Moses was ruling too much like a prince. Verse 13. Envy no doubt has its degrees, and we should always destroy it before it overpowers us, and so blinds our eyes that



we misrepresent and condemn the person we envy and thus destroy our own souls. As soon as we are the least mortified at the praise of others, we should pray unceasingly until we can rejoice in the praise, honor and prosperity of others. We should be willing to be passed by in the choice of the church for special work without being mortified. If we are passed by and others are counseled before we are, we should submit without uneasiness of mind, and if we do not, then envy is working in us and should be subdued. The man who has envy in his heart, no doubt considers his own worth too highly, and undervalues the excellence of the man he envies, and desires the position of another considering himself capable of filling the envied person's place, and thus an envious person often becomes thievish, and would rob the man he envies of his position, honor and prosperity—and this envy will do in divers ways. The man who possesses envy will try to injure the character of the envied person, by finding fault with his talents or gifts, and with his deeds whether good or evil, and tries to undermine him to get him out of his position, and when ruling in a high degree would bring him to death.

The man is hardly to be found in whom no evil exists. I at least know of no one save Christ, who was so perfect as not to sin sometimes. Many good men have sinned. All men have a weak side. A man who has envy always looks on the dark or evil side of the envied person, and holds that forth to his fellow men

to destroy his influence, and he looks on the good side of himself, seeing faults in others and having his own faults hid, to a great extent, looking on his good side, thus judging himself better than he is, and the envied person he judgeth worse than he is. This spirit of envy will do like the Hyæna\* that digs dead bodies out of the grave; it will carry old sins, many years ago repented of, and hold them up against the envied persons to as many as can be reached, and oftentimes under the garb of holiness and righteousness, as though it was a duty to do so. Wherever you find a spirit that goes back from the present time fifteen and twenty-five years and after many a communion was held, you will find at least an irreconcilable spirit, if not always the spirit of envy. Envy is therefore thievish, murderous, and implacable—that is irreconcilable. Beware of envy. Who can stand before envy? The righteous man, though he may fall a victim to the claws of envy in this world, and may lose his life, can stand before envy at the day of judgment, where he will be rewarded for his works, and the envious man for his.

---

\*There is no wild beast that will compare better with envy than the Hyæna. It is said of this beast: "It is very cruel and voracious; drags dead bodies out of their graves and devours them." Envy drags dead bodies of sins out of their graves and carries them in the mind of its possessor to dishonor the person or persons envied.

## SELF-RIGHTEOUSNESS AND ERRONEOUS JUDGMENT.

---

Self-righteousness is a vain imaginary righteousness. When a person esteems himself to be righteous before God because of his own works or moral character, and is void of the righteousness of God, then he is self-righteous. We find no better description of self-righteousness than the life of a Pharisee. That Pharisee who went to the temple to pray, said: "I thank thee that I am not like other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in a week. I give tithes of all I possess." Luke 18: 11, 12. This Pharisee sought righteousness in his good works, and looked upon others as unjust with a spirit of contempt. Capernaum was filled with such Pharisees, and their self-righteous spirit exalted them to heaven; but Christ said that they should be cast down to Hades. (The Greek has Hades.) This self-righteous spirit caused such exaltation. No class of people are more harsh in judgment than the self-righteous. The self-righteousness of the Pharisees was the cause of their harsh judgments against Christ and His disciples. They were so righteous in their own eyes, that they could not bear to see and hear that the Savior got more praise and honor than they did, and this stirred up envy in them, and they killed the Savior from consequence of this self-righteous spirit and of envy. They charged Christ with blasphemy, whilst it was themselves who

blasphemed. Christ warned them of judging their brother who had only a mote or splinter in his eye, whilst they had a beam in their own eye. This is the nature of self-righteous spirits to judge others harshly for little things, and overlook great sins of their own; and for this manner of judging, the Pharisees were distinguished.

A man who has had his sins revealed to him, and repented, and made righteous by the blood of Christ, has seen that there was nothing but unrighteousness in him by nature, and that no good could be done by him before being justified by the blood of Christ, and from the source of this righteousness of Christ, by which he was made righteous, he seeks to judge impartially. He seeks to investigate everything as thoroughly as he can, so that he can pass a righteous judgment. A self-righteous spirit is ready to judge by only knowing partially the matter to be judged; to hear one side of a dispute or quarrel is enough for him. Alexander the Great had such a regard for justice that he laid his hand on one ear while hearing an accuser to put him in mind that he would reserve the other ear to hear the accused person. This example condemns many Christian professors, who pass their judgment on hearing but one side of a matter.

A man filled with a self-righteous spirit is generally so full of harsh and ungodly judgments, that he severely condemns better men than himself by slandering and blaspheming them. Every man judges matters

according to the knowledge he has of them; and if he is self-righteous, it is impossible for him to pass a righteous judgment. The Savior says: "That except that your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven." Matt. 5:20. In consequence of this Pharisaical righteousness the Pharisees and lawyers condemned Christ as a "gluttonous man, and a wine-bibber;" and John the Baptist they condemned to be in possession of the devil. This was slander and blasphemy. Christ ate bread and drank wine, and simply for this he is condemned as above stated. Christ on one occasion made wine, and a slanderous spirit might put an evil color on this act; but this was a miracle and the Lord did not design any one to drink to excess. John had his abode in the wilderness, where those who were possessed with devils generally dwelt, and on this manner of life the Pharisees judged him and said that "he hath a devil." But by rejecting the teaching of John the Baptist, "the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7: 30, 33, 34. The Pharisees may have said, we will not be baptized by a man who hath the devil; but such a false judgment was passed against themselves to the destruction of their own souls. Whoever rejects one of God's ministers, does it against his own soul, though he may think of doing God a service. A false righteousness lays the ground of a false judgment, and from consequence of this the Pharisees

killed the Savior. Christ justly calls the Scribes and Pharisees hypocrites, because they built the tombs of the prophets, and garnished the sepulchres of the righteous, and said "If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets." Christ said: "Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers, how can you escape the damnation of hell? Wherefore I send unto you prophets and wise men and Scribes, and some of them you shall kill and crucify, and some of them ye shall scourge in your synagogues and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Matt. 23: 29-36. Such judgment of God comes upon such men justly by the force of example. The Pharisees knew that their fathers sinned by killing the prophets, and should have taken a proper lesson from it, and should have repented of their pharisaical righteousness which blinded their understanding and then they would not have rejected the counsel of God against themselves, in rejecting John the Baptist and the Savior, to their own destruction; and then by killing and persecuting the ministers of Christ, they made themselves partakers of all the persecutors and murderers of the prophets; though

in their self-righteousness they said that if they had lived then that they "would not have been partakers with them in the blood of the prophets." Thus, at this time there are a number of professors who praise Menno, D. Philip and the martyrs and condemn those who persecuted them, but now fight against those who follow their teachings, and they blaspheme and slander them. But they are blinded like the Pharisees so that they think that we are not the true ministers of God, even as the Pharisees thought that those ministers sent to them were deceivers. Christ said "the time cometh that whosoever killeth you will think that he doeth God a service." John 16: 2. Self-righteousness can so blind the heart and mind that the man who is possessed with it considers himself just and righteous, and cannot according to his false measuring line see anything good in a minister of God; for the minister of God looks to him to be a puffed up self-righteous man who runs without being sent of God. If such a man could only reverse his judgment he would then see that he himself was the puffed up self-righteous and exalted person who was claiming to be a minister of Christ without being sent, and that finally he must appear before a righteous judge and give an account of his evil deeds and false judgments and would repent. But it is harder to turn a self-righteous person to God than an open sinner, for he is right in his own eyes and everything you may place before him he turns and twists in such a shape that he will not lose his self-righteousness, for if that is

gone, all is gone ; like Micah said : “Ye have taken away my gods which I made, and the priest and ye are gone away, and what have I more ; and what *is* this *that* ye say unto me ; what aileth thee ?” Judges 18:24. There are a number of professors that would not have anything divine if their gods should be taken away from them.

I have met with spirits that would not allow a man the liberty to explain his own designs or meaning of expressions when they proved or understood the matter differently from the design or meaning given by the person who justly has the right to explain his own designs or meaning. Such persons who thus judge the designs and meaning or expression differently from that given by those whose actions or expressions are in question generally take the right to explain their own motives and designs and meaning of their own expressions ; they ask for themselves what they will not allow to another. I have often meditated on the workings of such spirits, and I verily believe that self-righteousness is the root of such manner of evil working, and it is often, if not always, mixed with envy. Pride and vain conceit and an exalted mind in a puffed up knowledge, always accompanies the man who wants to know the designs and meaning of expressions in another man better than the man himself, and then his own also. Such a man wants to judge others and himself, and though not in all things, but if even in some things, it is an irreconcilable spirit, and is a fruit of as much of a self-right-



eous spirit, as he manifests of this kind of work. God may bear a while with a man who thus labors, but I have seen that finally He gives such persons over to a fall so that if they would that they could repent. My prayer is that God may cleanse all His children from all self-righteousness and evil working lest they fall into it deeper, so that they become equal to the Pharisees. Reproach, railing, backbiting, slandering, blasphemy, etc., are fruits of a self-righteous spirit, and are produced to that extent in which self-righteousness rules in the hearts and minds.

---

### COVETOUSNESS.

Paul says: "For the love of money is the root of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." I Tim. 6: 10. The revised translation has: "For the love of money is the root of all kinds of evil." Nearly all the German translations in my possession give covetousness as a translation of the Greek word *philarguria* in I Tim. 6: 10. This Greek word has both these definitions, covetousness, and the love of money; but my mind has often been exercised on the term *love of money* in this place. The phrase *all evil* must either be used in a modified sense for many evils, or the Greek word *philarguria* should be translated *covetousness* instead of *love of money*; for there are evils committed that cannot be traced to the root of the love of money. A man may

commit fornication, adultery, and may kill his fellow mortal from revenge; and self-abuse, jesting and foolish talking and many pleasures of life may be practiced because of the lust of the flesh, which is the root of these sins. If we translate the Greek word *philarguria* *covetousness*, then I would know of no evil that could not be traced to this root. In the law it says, among other things not to be coveted "thou shalt not covet thy neighbors wife," etc. A man may covet his neighbor's wife without any love of money prompting him to covet her; and by committing the sin of using a neighbor's wife as his own, his sin is prompted by covetousness. Thus all the sins committed in the world can be traced to covetousness. Covetousness includes the love of money. Covetousness prompts murder, lying, cheating, gambling, and all the lust of the flesh, and of the eyes, and of the pride of life. Even suicide is prompted by the disappointment in obtaining some coveted position or some desirable object. Insanity is often produced by the disappointment in coveted things, though not always money. Paul calls covetousness idolatry. Anything which a man loves and adores above God is his idol; and the man who sets his heart on money has a god to rule him. Some such men live so miserly that they make slaves of themselves and others, and make life miserable, though possessing much wealth. Some covetous persons live in great extravagance, and to meet their ends covet the patronage of other business men who possess much less means

than themselves. Some covetous men would drive the poorer class of business men out of their sight by their schemes if they could; yea, often the big fish eat the little ones, as the saying is. Covetousness eats up little men and makes their life sorrowful. Covetousness prompts business men and agents to represent their own implements, merchandise, provisions, medicines, etc., etc., above their neighbors. Frequently they all, or nearly all have the best. Now this cannot be that all can have the best things to sell, or that they can all do the best work. I have often been pained in my mind when noticing advertisements of all the different classes of business men, and observing the covetous spirit manifested in them by their striving to gain patronage by overrating their own things and by underrating the things of others; *what idols*. Covetousness has made more slaves by making the lives of many men sad and miserable by taking usury, than any other masters have done. Covetousness is one of the severest and most tyrannical masters that ever existed in this world. There have been many heathen gods who have been worshiped, but I doubt whether any idol ever was worshiped like the god of covetousness. Think of the god who prompts men to bind and contract so many slaves, to pay so much interest or usury, so that they must toil hard, and if they fail to meet their ends this god will have their property sold, bring what it will, and then the poor slaves must yet lose much of their own—must be stripped and go empty.

The worshipers of this god of covetousness are not all equally harsh and severe in their treatment of their slaves. God no doubt has on record the many miseries that have been caused by covetousness. I desire that all men may prove their hearts whether they are free from covetousness. Too close dealing and trading is an evidence of a certain degree of covetousness. In dealing or doing business the spirit of covetousness can be tested. It is covetousness that has caused so much strife and trouble in dividing inheritance. When the Savior was requested to speak to a brother to divide the inheritance with him, the Savior said: "Who made me a judge or a divider over you? \* \* \* Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:14,15. This god of covetousness has made the life of many very miserable in binding to slavery by usury, and in oppressing the laborers by cutting down wages, and also by withholding wages, and by cheating, and by bereaving wives and children by murdering their husbands and brothers for money, and by all manner of oppression.

## BABYLON.

Babel is the name of a city so called because the children of men attempted to build a city and a tower to reach heaven, and God confounded their language that they could not understand each other, because Babel means confusion. Before the confusion of language all spoke one language and could understand each other, but after they were confused they were separated in language, and scattered on the earth. Gen. 11:1-9. This is one reason that corrupted churches are called Babylon. Some writers say but little of this confusion being an emblem or a signification of the confusion in churches, but take the wickedness of Babylon the seat of Nebuchadnezzar, (who took the Israelites captive to that place,) as an emblem of Babylon the Great, and her sins. Jeremiah says: Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad." 51:7. Of Babylon the Great, it is said under the figure of a woman: "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus," etc. Rev. 17:2-6.

Christ and His apostles were not divided but taught the same things. The church was the bride of

Christ and heard and knew His voice in her purity of doctrine and life. Christ said: "I am the good shepherd, and *know* my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold. Them also I must bring and they shall hear my voice; and there shall be one fold *and* one shepherd." John 10:4-14-16. These other sheep were those who were converted out of the Gentile nations; and Paul taught this same unity of the church of God in different places. Paul said: "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment." Rom. 16:17. I Cor. 1:10.

Though this harlot still claims this unity of the church, and that she alone is the church of God, she has nevertheless committed fornication, and departed so far from the pure doctrine of Christ that she slew the martyrs by fire, sword and drowned them in water, so that she was drunken with their blood. This whore does not speak out of the mouth of Jesus, but speaks a different language, and laid the ground of confusion and "become the mother of harlots and abominations of the earth," because she was once the bride of Christ

and taught the pure doctrines and life and spake out of the mouth of Jesus, but departed from the same. How different from what Christ taught do we find the language of this whore, the mother of other harlots, her daughters. Christ and His apostles taught the perfection of Christianity by suffering; but the harlot invented all manner of suffering to afflict the saints and the severest way to kill "the martyrs of Jesus." There is as much difference between the bride of Christ and this harlot, as there is between a lamb and a wolf who devours the lambs. The captain of our salvation was made perfect by suffering, and Christians are called to aim at that perfection by following the steps of Christ by suffering. See this ground explained in the first article in this book. Some of the children of this harlot claim the doctrine of but one church, as Christ and His apostles taught, but others say that the different branches of the churches, or at least a great number of those branches are the church of Christ. But this is also not the voice of Christ and Paul as given above, but is a strange voice never found in the holy scripture; and Christ says: "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." John 10:5. This is confusion and belongs to the confused languages of Babylon. Such an utterance is human and not divine; prompted by the spirit of man and not by the divine unction. I have often thought that it looks very inconsistent for churches to claim that they are the churches of Christ,

and that in cities and towns we find churches built for these different denominations sometimes trying to excel each other in fine buildings, and each denomination hires their minister, and are so divided that they are open transgressors of the language of Christ, Paul and the disciples of Jesus. If these denominations were the church of Christ, there would be no need of so many hirelings and so many buildings in small towns, where they could all assemble in the same building; and the same spirit is breathed, and about the same strange voices spoken throughout these daughters of Babylon in cities and towns and the country. But as some children hate their parents, so do these hate their mother, and by the ten horns of some secular power shall finally entirely destroy their mother, burning her with fire. Rev. 17:16. The apostles never hired to churches for wages—they were no hirelings; they claimed sustenance and aid when necessary and it is the duty of the church to aid their ministers, for Christ said a workman was “worthy of his meat.” Matt. 10:10. The ministers of God do not suffer in the church of God, though not hired for wages, for the love of their members prompts them to care for them. It was never the practice of the church of Christ to hire their ministers for stated wages; and that if a minister could not get the wages he wanted, that he would not serve, but go to some other place to seek to get his desired wages; nor that when serving at one place and was offered more at another, that he would leave and



go there where he could get the highest wages. This belongs to Babylon; it never originated in God; such hirelings are strangers whose voice we should not hear. False doctrines are strange and confused voices, and generally originate in ministers who are leaders of others, or in those who desire to become ministers and leaders. All false doctrines have originated in the human mind in opposition to the mind of God and as an offence to the true doctrines of Christ and His apostles, and have therefore caused confusion and are teachings of Babylon the Great and her children. All the different sects have a certain teaching and some special working in a strange spirit that separates them from other sects; and such confusion is certainly a Babylon, though not considered to be that Babylon the Great, that woman, the whore, sitting on many waters. All confusion is Babylon, and even those who killed the prophets and apostles were of Babylon. Rev. 18:20. Let us consider these false doctrines and evil working spirits that separate sects from each other, and measure them by the word of God.

The strange voice in denouncing church organization is certainly unscriptural and an offence to God and His church. This voice of confusion separates an unorganized people from all organizations. It is too plain all through the New Testament that Christ chose apostles and teachers and that they organized churches and ordained bishops and deacons to take care of the flock. There were different offices in the church, of

which I will say little, if anything concerning these different offices and administrations and operations. Read I Cor. 12th chapter; Eph. 4th chapter. We find the churches organized in every place; for they were baptized into one body by one spirit, and every member of the body was joined to the head, namely Christ, and received their gifts of life in which each member was to labor in unity with the other members. But we nowhere find that Christ made any choice of a woman for His apostle, nor in the number of the seventy: nor did He ever give any authority to choose a woman to preach. Not one passage is found where the apostles chose a woman to preach. Paul, when giving the rules (in the organized church at Corinth,) to govern public meetings says: "Let your women keep silence in the churches, for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law." I Cor. 14:34. Again: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve." I Tim. 2:12,13.

This is the voice of the true minister of God; and all voices who speak otherwise are strange voices, and trumpets of confusion in Babylon. Virgins and women may prophesy in private circles, but never in a public assembly. It is therefore plain that those who allow women to preach publicly are not speaking the original language of the Holy Spirit, but a strange lan-

guage of confusion originating in the human mind.

True apostles, evangelists, bishops and deacons, gifted by the holy spirit by which they taught the truth when prompted by true love (which is the mark of the true church) is an additional evidence of the true church of Christ; yea, true love is to be manifested in a pattern of life in the teachers of the church, and the nearer they live up to the pattern of life manifested in Christ, the brighter the glory of unity appears in them. But where hatred, envy and honor rule, there we find strife and contention, and wars and blood-shedding, which are all works of Babylon, and if such works are found in ministers, they do not manifest the mark of the true church, namely, love in a nonresistant spirit. All those ministers and churches who defend war, manifest a different spirit from that of Christ and His apostles and His church. See my first article in this book.

Christ commanded baptism to be administered on faith, and the apostles obeyed this command and baptized on true faith by which the heart is purified when it grasps the wrought righteousness in Christ. The voice of the apostles throughout the New Testament is that only believers were baptized. But there have been different voices heard on this ordinance; the idea has been expressed that infants have faith and should be baptized on their faith; but many pedobaptists now see that this was a strange teaching, and now mostly construe the command of Christ to include infant bap-

tism; which is also another sound of a strange voice. There have been so many different reasons given for infant baptism that such confusion is strong evidence that there is no divine teaching for infant baptism. There is no command to baptize infants nor any example to show that there was one single infant baptized in the church of God, by any of His ministers; this is sufficient proof that infant baptism originated in the human mind, and that it is a human institution.

Some of the early church fathers baptized naked, which is also a strange manner to baptize, of which nothing is found in the practice of the apostles. The same superstitious fathers called baptism with such names as illumination, regeneration, etc., of which we find nothing in the holy writ; and even to this day we find the teaching of pardon in the act of baptism, so that I fear that many claim pardon because they were baptized, and really know nothing of an internal change of heart. If water is all the evidence a man has that he is regenerated, his evidence is worthless; if we would admit that regeneration takes place in the act of baptism, we still hold that the same evidence of this change must follow that follows when we are regenerated before baptism. The spirit of God gives testimony to our spirits that we are His children. But Christ pardoned sins before baptism, before His death and after His death, as we may see in Luke 7:47; Acts, 10:44. See my work entitled "A Treatise on Redemption, Baptism," etc. We cannot but hold

that this is a strange voice that originated in the church fathers, teaching that baptism was regeneration, or naming it regeneration as though they really believed it to take place in the act of baptism; and if they did not believe this, they have been misrepresented. The writer of the "Martyr's Mirror" takes these church father's expression for a synecdoche. If they meant to express the thing signified by baptism by the sign, the same as when he said of the bread, "This is my body," then those who take them otherwise misrepresent them. I do not know how to take them, though it appears to me that they were already tainted with the spirit of Saul, the king of Israel, who put more trust in sacrifices than in true obedience. When men fall from grace, then they seek righteousness in outward ceremonies and works. Saul departed from true obedience; and in his trial when his soldiers departed from him in fear of the great army of the Philistines, instead of obeying God and putting his whole trust in God, he entered into a strange office, taking upon himself to offer sacrifice, which belonged only to the priest's office, and thereby lost his kingdom. And instead of repenting of this spirit he went on and intended to offer accursed animals, so that the prophet Samuel reproved him and struck at the root of his fall and said: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey *is* better than sacrifice, *and* to hearken, than the fat of rams. For rebellion *is as* the

sin of witchcraft, and stubbornness *is as* iniquity and idolatry." I Sam. 15:22,23. Thus, I fear that too many professors seek righteousness in baptism, the Lord's supper, and feet-washing. We can seek righteousness in a commanded ceremony, but when human institutions are observed, they are always grounded on self-righteousness, and are idolatry. A certain class of people have seen the abuse of the ordinance of water baptism, and it appears that this is one reason that they reject the ordinance altogether. The voice is sometimes heard: "I have never been baptized with water and I never expect to be." Philip baptized the eunuch with water, and the miraculous manner in which he was taken away by the spirit of the Lord, shows that he had done His will.

Peter commanded Cornelius and those in his house who received the holy spirit by faith in the promise, to be baptized; therefore those who say they never were baptized with water and never intend to be, speak in a strange voice and not in the original language of the apostles, therefore it is the voice of confusion and the language of Babylon. Though pedobaptists and others make an idol of baptism, those who reject water baptism as unnecessary *make an idol of their own reason, setting up their own mind and counsel against the counsel of God. All worship set up against divine teaching is idolatry.* Christ was baptized with water, and thereby fulfilled the righteousness of God, which required it. Those who wil

not be baptized with water do not fulfill the righteousness of God, which requires it, but they are self-righteous by being disobedient to the divine command; they feel too holy to bow under such an outward ordinance; they feel that they do not need water baptism; they manifest a spirit of vain holiness, setting it up above that of Christ and the apostles. Such exaltation of mind is a high thing and a mere imagination "that exalteth itself against the knowledge of God," etc. The righteousness of God cannot be fulfilled by baptizing infants, for it is obeying a human ordinance without one single command or example. No man can prove that the household baptisms included infants for there are many households that consist of all grown persons, or those who can understand preaching and grasp the promise of the gospel by faith. The righteousness of God is not fulfilled in narrowing down our faith to the act of baptism to obtain pardon; for Christ wrought the righteousness of God at the cross, which is preached for our pardon, and sinners obtained this *before* and *after Christ's death previous to being baptized*, and then fulfilled the righteousness of God in the act of baptism because it required an outward sign of this internal grace. Some have so much to say about baptism being essential to salvation, that I fear that they make an idol of it. A man may be in circumstances, like the malefactor at the cross, that he cannot be baptized and in such a case it is not essential to salvation. We would not receive any into the

church of God without baptism, but I never read in the scriptures that all are lost who are not baptized, but all shall be lost who do not believe. If a man rejects baptism when he has a knowledge of it, I could see no promise for him. If baptism contained the real essence of salvation then it would be essential to salvation, but this essence of our redemption and salvation is in Christ, and should at all times be held forth as being essential to our salvation. "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts, 22:16. If water is the means by which the blood of Christ is applied, then Cornelius and those in his house received pardon without the means to pardon. Acts. 10:43,44. If water baptism is not considered essential to salvation in the sense of being lost without it, then it cannot be the means by which the blood of Christ is applied. In my work above referred to, I treated on the design of baptism at length, to which I refer the reader.

The Lord's supper is to be observed as a remembrance of Christ's death, and refers us to our redemption in Christ, but it has also been abused in many ways. The expressions of the church fathers were stronger than we find them in the New Testament and the spirit of putting more stress on outward ceremonies than on true obedience prompted by the eternal law of life, manifested itself more and more in a growth of self-righteousness, until redemption was sought in



bread and wine, and ended in forming the doctrine of trans-substantiation, that is in changing the bread into the real body of Christ, and the cup into the real blood of Christ, and consequently offerings were made even to redeem out of purgatory. This is a strange voice—the voice of Babylon the Great. If the bread and wine were changed by thanksgiving into the body and blood of Christ, all those who would eat of it would have eternal life, and could not eat of it to their own condemnation as Paul says those do who eat the bread and drink the cup of the Lord unworthily. Some hold to consubstantiation, that is that “after consecration of the elements, the body and blood of Christ are substantially present with the substance of the bread and wine.” If so, then all those who eat of the bread and drink of the cup of the Lord, are made partakers of the body and blood of Christ, and have life in the soul, contrary to what Paul says, who speaks of eating and drinking these elements unworthily. This is also a voice of Babylon.

Another strange voice was heard since 1708, (but never spoke before that time,) which says that the bread and wine are not the Lord’s supper, but that a full meal eaten at the same occasion with the bread and wine is the Lord’s supper. I heard a voice: “That they were the only church that had this supper, and that it was good so to be,” as though that was an evidence of them being the church of God, and that those who did not have it, were not. We are told that

John speaks of this in the 13th chapter, and that it was before the passover. If we take John only for authority, what have we got? Take the entire 13th chapter of John, and nothing can be proved whether Christ instituted bread and wine as a holy ordinance or not, nor that the supper Christ ate was anything more than a common meal eaten only for the sustenance of the body, for not a single word is said in regard to it whether there was any design in eating it or not, and not a single word spoken that it should be observed in the future. No proof at all in that chapter; if we want proof to see what that supper was we must go to the other evangelists, where we find that it was the paschal supper—the Jewish passover; and that Christ instituted the Lord's supper in setting apart bread and wine to represent His body and blood, to be eaten in His remembrance. See my work, "A Treatise on Redemption, Baptism, the Passover, and the Lord's Supper," where you will find this subject handled at length.

Christ washed His disciples feet, and taught them to do as he had done. Many spirits arise against this lowly service. Some refer this feet-washing to the service of washing feet when entertaining those who came to them, when wearing sandals. But this is a strange voice and does not agree with the voice of the Savior, who said: "And ye are clean but not all." It is plain that Christ referred to moral purity and not to literal purity of the feet, for He had washed the feet

of all of His disciples, and their feet were all clean, (though this was not the design of the washing,) but their hearts were not all clean for Judas had the spirit of betrayal in his heart and was therefore unclean. Feet-washing has an internal design, namely the cleansing from the filthiness that attaches to us in our daily walk. Others claim that Christ meant to teach us by this act, that we should do the lowest and meanest service for our brethren, and they thus make void the teaching of Christ, who says: "For I have given you an example that ye should do as I have done to you." John 13:10,15. Now Christ washed the feet of His disciples literally and nothing can be obeying His example but the literal washing of feet, with the hearts cleansed from sin. Christ washed feet in connection with the Lord's supper, and we hold this the most suitable time to wash feet. Let as many voices be heard in Babylon as may be sounded by their broken trumpets, we intend to obey the voice of the Savior and not the voices of strangers.

Christ and His apostles taught to excommunicate those who taught and lived contrary to His word and teaching. Even if one brother trespass against another, and will not hear his brother nor the church, is to be expelled. Heretics, after the second admonition are to be rejected. A heretic is a person teaching false doctrines. Christ did not even allow members to merely hold to teachings of an immoral nature, as He said to the angel of Pergamos: "So hast thou also them

that hold the doctrine of the Nicolaitans, which thing I hate." Rev. 2:15. We are in many places in holy writ referred to sins that will shut the door to heaven, and also those who commit such sins must be excommunicated by the church or she will soon become corrupt. It is the design of Christ to have His church kept pure, and this is the main reason why He taught the church to expel immoral and offensive members. Another reason is that the excommunicated person may be moved to repentance by this last remedy applied in his case to move him to come to Christ in repentance and seek redemption. The third reason is that the church should not be blasphemed on account of such offensive members. Paul even enforced excommunication against those who walked disorderly and not after the tradition which they had received of them; and also against those who would not labor and would not obey their word. II Thess. 3:6-14. Whatever is said against this teaching, whether by taking the parable of the tares being sown and growing with the wheat till harvest or any other objections raised, it is not the voice of the Holy Spirit. The parable of the tares being sown and growing with the wheat till harvest, has reference to the world and not especially to the church, as Christ explains it. It is very difficult to know in every case just when to excommunicate, but it is better to go slow in some cases where we do not find sin as fully ripe, as it should be to do so; sometimes by waiting, repentance follows so that it

need not be done. Paul says: "And having in readiness to revenge all disobedience, when your obedience is fulfilled." II Cor. 10:6. All disobedience is judged by the obedience of Christ; and upon this ground Paul wants the disobedience in members re-proved and judged, by the obedience of saints established in them by the obedience of Christ. Paul calls this judging or excommunication a revenge against disobedience. Not a carnal revenge, but a divine revenge against sin. And as revenge is now used in a bad sense only, the Revised Translation has *avenge* instead of *revenge*. The meaning is to lay a judgment or just punishment on disobedient members. When Satan sifts, and troubles arise in a church, then it is sometimes difficult to establish obedience in the church; and when seen that disobedience is eating like a cancer it may be necessary to commence on the most disobedient members and hold forth the obedience of the ministers and the faithful members, with the understanding that if others do not repent, that they will also be excommunicated. There will heresies arise from time to time in the church of God, and thereby the righteous will be made manifest and approved only when they are tried on these heresies and expel them. For if the righteous would remain in fellowship with them they would make themselves partakers of their sins, and would thereby become unrighteous and no approval could be made manifest. The righteous are approved by cleansing themselves from such heresies,

by reprovng and judging disobedience, by their obedience, which shall shine forth as a light. The greater the light and power, the sooner the righteous make their approval manifest; the less the light and power the longer it will take to show forth this approval.

The churches in Asia became corrupted, and reproof and judgment coming from such an apostle as John in light and power, would soon move to repentance, and if not, cut off quickly. But where ministers have not this light and power in the measure John possessed it, when they reprove or judge, then another may think to have the same right to do so, and then sometimes judgment is passed against judgment and then it must be, or should be committed to God, and He will suffer the guilty part to fall deeper, if no repentance follows, so that it will be made manifest where the light and power exists though in a small measure. Much more might be said on excommunication but I will now take up the avoidance against which many strange spirits have manifested themselves and many strange voices have been heard.

Christ says: "And if thy brother sin against thee, go, shew him his fault between thee and him alone; if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two or three witnesses every word may be established. And if he refuse to hear them, tell it unto the church; and if he refuse to hear the church also, let him be unto thee as the Gen-

tile and the publican." Matt. 18:15-17. Revised Translation. The question arises: "Why did Christ make choice of the Gentiles and the publicans as a people to refer to us to hold a disobedient brother as a Gentile and publican?" If Christ merely desired to teach us to hold an excommunicated brother like the world in general, He would no doubt have said, "Let him be unto you as the world." Or he could have guarded against the view we are bound to take from His language by saying, "Have no church fellowship with him." How simple this saying would have been, and how easy understood, if He merely meant to say that we should put such an one out of the church and have no church fellowship with him. Christ did not say: "Let him be unto you as a Samaritan, nor as the proud Pharisees." Publicans were Jews who had transgressed the law of Moses and were worthy of death, because under the curse of the law; but as the Jews were at that time under the jurisdiction of the Romans, and the Roman law differed from the law of Moses in such punishment, therefore the Jews could not execute the law of Moses against these sinners, so they avoided the sinners and publicans in eating and drinking and other daily intercourse, the same as the law prohibited to have company with lepers and other unclean persons. For the same reason the Jews avoided the Gentiles because they were considered to be under the curse of the law.

But here strange spirits arise and say that accord-

ing to this teaching we must observe the avoidance in a lawful sense. But Christ taught: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets." Matt. 22:37-40. It is certain that we are not to love God nor our neighbor in a lawful sense under the gospel, for we are not to fight for our neighbor with the sword to sustain divine worship as under the law. The law would never have taken the curse from a sinner or publican who had committed sins worthy of death; nor would the law ever have taken the curse from wicked Gentiles. Those who raise these objections against the avoidance, if we do not hold it in a lawful but in a gospel sense, should look at home—should judge themselves first, or find fault at home before making an attack upon others. If they were free from self-righteousness and a puffed up mind which is always biased, they could see that they themselves do not take Christ's language in a lawful sense; for if they would, such an excommunicated brother could never be accepted again into the church. But it might be answered that Christ meant that we are to hold an excommunicated brother as Christ held the publican and Gentile. This is raised in a sense that cannot be proved, for the idea of these objectors is that Christ ate with publicans and sinners. Christ chose



Matthew for one of the twelve apostles; the very one who wrote what Christ taught in regard to holding a disobedient brother as a Gentile and publican; and he named himself yet a publican saying: "Matthew the publican." It is therefore plain that Christ did not live up to the condemnation of the law in this respect, but under the grace of the gospel. The law required the death of Matthew the chosen apostle, and nothing could have fulfilled the demands of the law but his death. Christ manifested His mercy toward him and chose him as one of the twelve foundation stones of the holy city, the heavenly Jerusalem. Even John the Baptist would not obey the condemnation of the law in this respect, for he preached repentance unto sinners and publicans, and baptized them, which was a preparatory work of Christ under the beginning of the gospel.

The Pharisees would never have received sinners and publicans—and according to the law they were right in this, and for this reason they charged Christ, and said: "This man receiveth sinners, and eateth with them." Luke 15:2. Christ did eat with publicans and sinners after their repentance, and after He received them; but I ask any one to point out where Christ ever ate with a publican and sinner yet living in the hardness of heart and yet being under the curse of their sins.

Christ said unto Levi: "Follow me. And he arose and followed him. And it came to pass, that as

Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many and they followed him." Mark, 2:14,15. This is plain that many publicans and sinners followed Christ. Would a hardened sinner and publican follow Christ? John the Baptist baptized many publicans and sinners and Christ accepted and received them as His followers, and did not mean to say that we should hold a disobedient brother as a follower of Christ. Luke 7:29. John did not teach it to be wrong to take custom, to which it appears the Pharisees objected. Luke 3:12,13.

And there is no evidence in the scriptures that Christ ever ate with a Gentile; and He told His disciples not to go "into the way of the Gentiles," which shows that He then avoided them in daily intercourse in eating and drinking, etc., etc. Can any man think that Peter would have refused to go to the Gentiles and eat with them, if they had been accustomed to do so with Christ. If Peter had seen his Lord and Master have daily intercourse with the Gentiles, eating and drinking with them, he would not have made conscience to do the same. Peter said: "Ye know how it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation," etc. Acts 18:18. Until this time when Peter was taught not to "call any man common or unclean," the apostles avoided the Gentiles as they were taught when Christ was personally with them and avoided them

Himself also. Now then if Christ meant to teach that a disobedient brother who would not hear his brethren nor the church, was to be held as He Himself held the Gentiles and publicans who were under the curse, then He certainly meant that their company should be avoided.

Christ no doubt meant the avoidance in which the hardened sinners and publicans and Gentiles were avoided alike, or in the same manner. He therefore did not mean the excommunication, for the Gentiles never belonged to Israel and therefore they could not excommunicate them. The publicans and sinners were excommunicated instead of being put to death as the law required; in this there was a difference between them and the Gentiles. And if we take Christ to mean that we are to hold a disobedient brother as he held the Gentiles and publicans, then He could not mean the excommunication, for the Gentiles were not excommunicated at all, and Christ did not excommunicate one publican or sinner, but He sanctioned it and avoided them. Consequently as the avoidance in daily intercourse is the only thing in which Christ and His apostles held the Gentiles and publicans alike, this must be the only thing He meant to teach, namely, that this followed on excommunication of the disobedient brethren. And this is the only thing which Christ kept in common with the other Jews; for He received the converted publicans and sinners which the other Jews who would not accept Christ would not

do; and these Jews excommunicated such publicans and sinners, but Christ had no authority according to the law, to do this, for He had not this office; but He avoided them and sanctioned it thereby. But some spirits have their power over the mind of those in whom they rule, that they will rule the mind so that they will have right, and can so corrupt and wrest the scripture that a truly God-fearing man could not rest, because his conscience would condemn him thus to misconstrue God's word. The mind that construes the language of the Savior's text under consideration to mean that they were to hold a disobedient brother as Christ and His disciples held those outside of their followers or the church of Christ in its preparatory state for Pentecost, must be very confused; for there was a wide difference in their fellowship with those without, both in the fellowship in worship, and in their daily intercourse; and even from Pentecost to the reception of the Gentiles, there was a great difference, for Christians yet sacrificed in the same temple and had many things in common with the Jews, according to the law of Moses, which they did not thus have in common with hardened publicans and sinners and the Gentiles. The church of Christ, after Pentecost to the time the Gentiles were accepted into the church, no doubt avoided their excommunicated members in daily intercourse in the same manner as they did the Gentiles and publicans; I mean in which they were avoided in the same manner. I ask the reader to weigh well this

matter; and to consider whether he can with any show of honesty and fairness point out any point of sameness in anything outside of this avoidance, in which the Gentiles and publicans could be taken as an example to refer to, and say that a disobedient brother shall be unto the church as a Gentile man and a publican.

2. Consider how any man can with any show of honesty and fairness say that Christ ate with such publicans and sinners that did not accept the preaching of John the Baptist, nor follow Christ, whilst it is so plainly stated that Christ was charged that He received sinners and ate with them. Christ told Levi the publican to follow Him, and entered his house where many sinners came, for many of these sinners followed Christ. Mark 2:15.

3. Consider how unreasonable and contrary to law and gospel it would have been for Christ to choose Matthew the publican for an apostle while yet under the curse of the law because of his sin. And can any candid man believe that Christ called him before his baptism?

4. Reader, do consider what kind of spirits those are that prompt men to say that Christ ate with publicans and sinners, to thus strike a blow against the avoidance in daily intercourse, in eating, etc., etc. I cannot see how a man who truly fears his God can thus speak, since it is as plainly stated with what kind of publicans and sinners Christ ate. I ask such men to prove that Christ ever ate with one publican who did

not repent and follow Christ; and this he is bound to do, or he is beating the air and sinning greatly by so doing, and making the less enlightened confused in this matter. It is one thing to twist God's word into what it does not say nor teach, and another thing to meet the judge and give an account of it. I would not be found guilty of such work for ten thousand worlds like this.

5. Can any one who loves the truth, satisfy his mind that Christ would choose the Gentiles and publicans to place before the church as examples of an avoidance, if they were not differently avoided by Christ and the apostles, than they avoided those Jews and scattered Israelites who rejected Christ?

6. Can any candid man satisfy his mind that the Savior had reference to any other time than His own time in which He lived, to refer us to take the example to prove by it how the Gentiles and publicans were avoided, so that we should avoid an excommunicated brother as He in His own time avoided the Gentiles and the publicans?

7. Dear reader, mark those spirits that would require pedobaptists to prove that infants belonged to the household baptisms, before it would avail anything by way of proof; and then to gainsay the avoidance, they say, "Christ ate with publicans and sinners," without one single plain saying that Christ ever ate with a hardened publican and sinner? Do you not see dear reader, that such men are inconsistent in requiring of pedobaptists to prove that it plainly states that in-

fants belonged to the households that were baptized, but then they do not refer to one plain statement that Christ ate with any publican that did not follow him? Consistency is very precious, but not found with biased spirits when they aim to establish their own vain opinion. Households often have infants among their number, but not always, and is no proof of infants being baptized when households are baptized; but there is no evidence that the converted and the unconverted publicans were mixed together, and thus ate with the Savior. It looks as plausible that infants were baptized in those households, as it does that Christ ate with publicans who did not repent nor follow Him; and neither of these has any evidence in the word of God.

8. Can any man who has the love of the truth, believe that Christ avoided the Gentiles in daily intercourse in eating, etc., and that He did not avoid the unconverted publicans in the same manner, because this avoidance was the only thing observed in the same manner by all classes who did not worship in fellowship with the Gentiles and publicans?

9. Can any man who is unbiased, think that Christ meant to say that we should hold a disobedient brother in like manner as the converted Gentiles held the unconverted Gentiles?

Paul received the gospel from heaven, and he taught us in plain language what he received of Christ. Now if I prove by Paul, that he taught to avoid apos-

tate members in daily intercourse in eating a common meal with them, then it must be decisive that he received this teaching from the Lord, and that the Savior is to be understood in the same manner in Matt. 18:17. Paul wrote from 1st verse to the 9th in I Cor. 5th chapter in regard to the putting away the fornicator, which they had kept in their fellowship contrary to God's word, in such a definite and plain manner that it could be understood by all. Some construe the entire chapter to this teaching only, or at least will not allow that Paul prohibited the eating of a common meal with the excommunicated. If Paul only meant to teach that this fornicator was to be put away from them and avoided in church fellowship as they avoided the world, then he had said all that was necessary from I Cor. 5:1-8. Paul had told them plainly that such an one had to be delivered to Satan for the destruction of the flesh, and admonished them to purge out the old leaven. If this was all Paul meant to teach in the entire chapter, I cannot see why he enlarged his explanation in such a way that the holiest and most devoted ministers since the days of the apostles, understood him to teach an avoidance of such apostate brethren in familiar intercourse and in eating common meals with them.

Paul says: "I wrote unto you in my epistle to have no company with fornicators; not at all meaning the fornicators of this world, or the covetous and extortioners, or idolaters; for then must ye needs go out



of the world: but now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous. or an idolater, or a reviler, or a drunkard, or an extortioner; with such an one, no, not to eat. For what have I to do with judging them that are without? Do not ye judge them that are within, whereas, them that are without God judgeth? Put away the wicked man from among yourselves." I Cor. 9-13. Revised Translation, by taking the marginal reading in verse 10 and changing the construction accordingly. I will give the views of Leander's German translation by translating it into English: "I wrote you in a letter to avoid all intercourse with fornicators; this I did not mean at all with all the fornicators of this world, extortioners, or robbers. or idolaters; else you must go out of the world. But now I write unto you that you should have intercourse with no one who names himself a brother and nevertheless is a fornicator, or extortioner, or an idolater, or a slanderer, or a drunkard, or a robber; also you shall not even eat with such an one." I Cor. 5:9-11.

It is beyond my understanding how any candid person can construe this language of Paul to mean only church fellowship. In verse 9 Paul forbids intercourse with fornicators, and this no doubt means social intercourse and not church fellowship. But to convince the reader, we will let it mean church fellowship. Then it would read: "I wrote to you in a letter to avoid all church fellowship with fornicators; this I

did not mean at all of all the fornicators of this world, or extortioners, etc., else you must go out of the world." Now if this does not plainly teach that Paul did not at all mean that the Corinthians should avoid the fornicators of the world in that fellowship which he forbids in verse 9, no language can be used to express such a meaning for I cannot see how it could be expressed any plainer. When the consequence is that if Paul prohibited only church fellowship in verse 9, then he allows the same fellowship with all the fornicators of the world, consequently Paul allowed the Corinthians church fellowship with the world, but prohibited it with an apostate brother. But this no one will allow, that we can have church fellowship with the world.

Dear reader, stop and think and put your conscience to the test, whether you can ever satisfy your mind for what reason Paul would have named the fornicators of this world at all, if he only meant that the fornicators and wicked members of the church were to be put out of the church and avoided only in church fellowship. Can any man who loves the truth, satisfy his mind that Paul intended to teach the Corinthians that they should not have church fellowship with the world whilst such a thing never was practiced; the church never had church fellowship with the fornicators of the world. I cannot see the least reason of such teaching; no evidence of any kind can be given; it is exceedingly weak. But if we take Paul to have reference to famil-

iar intercourse in verse 9, then it is easy answered why Paul wrote in verse 10, that he did not mean at all that the fornicators of the world should be avoided in familiar intercourse, etc., for no doubt some Jewish Christians were dwelling at Corinth; and if even none were there the Corinthians appear to have understood Paul that they should avoid the fornicators of the world, even as the Jews avoided the Gentiles who did not belong to Israel. To correct this error, Paul plainly tells the Corinthians that he did not at all mean that they should avoid such worldly characters in the world, for if they were bound to do that they would be bound to come out of the world; meaning that they would be bound to dwell in a locality alone like Israel, and thus avoid the world, or at least to so come out of the world that they would avoid it in familiar intercourse. And then if Paul only meant that the church should avoid apostate brethren and the world alike, how can we account for his expression in verse 11? "But now I write unto you, that you should have intercourse with no one who names himself a brother, and is nevertheless a fornicator, \* \* \* also, ye shall not even eat with such an one." Why does Paul here so definitely state to avoid a brother who commits such sins, if he meant that such sinners in the world should be avoided in the same manner? It appears to me that no candid mind can take such a meaning from Paul's language. Men who can satisfy their minds without examining arguments closely, pass over such

things and give it little thought. It is evident that Paul meant to express himself so that he should not be misunderstood by the Corinthians, who had taken Paul in his other letter to them, that they were to avoid all fornicators of the world, as well as those who were called brethren; but now Paul tells them plainly that he now writes to them, that they should have intercourse with no one who calls himself a brother; making it clear to them that he meant only the brethren who were fornicators and wicked, when he wrote to them before as stated in verse 9, saying: "I wrote you in a letter to avoid all intercourse with fornicators." In verse 10 he said he had not meant this at all of the fornicators of the world, and in verse 11, that he meant that apostate brethren were to be avoided thus. Paul taught plainly that they were not to eat with such an one; and in this manner we are to judge apostate brethren. But Paul does not want us to thus judge those without, and says: "For what have I to do with judging them without?" Verse 12. It is those within who became wicked that are to be judged in not having intercourse with them, and with whom we are not to eat, when they are put out. The apostle has reference to the same intercourse in verses 9 and 11, and forbids this with brethren; and he has reference to this same intercourse of which he says in verse 10, that he did not mean this at all of the fornicators of the world, that we are to avoid them in this intercourse; and in verse 12 he does not want those without judged by

avoiding them in this same intercourse, in which intercourse Paul includes the eating of a common, social meal, which he prohibits with apostate brethren, but allows with the most wicked class of people in the world.

Formerly the church had to contend with spirits that rejected the avoidance in the face of these clear translations; but lately a spirit arose which rejects these translations as faulty; allowing that if the translations are right, then our explanation of this text is right. The above explanation would be accepted by this spirit if the translations were accepted. It is mainly verse 10 on which this spirit takes exception. Diaglott is said to favor the idea that Paul meant in verse 10 that those fornicators without are to be avoided in the same intercourse as named in verse 9. The translation is given as follows: "I wrote to you in the letter not to be mixed with fornicators; not at all with the fornicators of this world, or with covetous, or extortioners, or idolaters, since you are really bound to come out of the world." I Cor. 5:9,10. This is one of the most faulty translations I ever read. I do not claim to understand much of the Greek language but it is evident that this translation destroys the connection. And before showing the reasons why it is faulty, I will remark that Clarke, one of the best critics on translation, never said a word on this text that the translation was faulty, but his comment on it is in agreement with our view, in so far as it concerns the nature of the in-

tercourse. I have in my possession five German translations, and one in the Holland language, and two English ones, and have consulted several other German translations, and have had the French examined, and all of them, though some variation in language, give our views of the text. And now for any person to arise with a very limited knowledge of the Greek language and reject all these translations, looks very self-reliant, though the Diaglott should favor his translation, of which I am not persuaded though I did not examine it on this point. When too much of a self-reliant spirit governs a man we cannot put much confidence in his investigations.

Now I will give the reasons why the above translation is faulty. Verses 9 and 10 are connected in one sentence. To understand what Paul meant by the expression in verse 10, *not at all*, we must know what he meant in verse 9 and the close of verse 10. In verse 9 he says: "I wrote to you in the letter not to be mixed with fornicators." Paul either meant that they should not be mixed with the fornicators who were named brethren, or he meant those in the world, or both. But what could have induced Paul to write not to mix with fornicators of this world in church fellowship? I never read or heard an admonition that the church should not mix with the fornicators of this world in church fellowship, for the most ignorant members of any church know better than that; they all know that to commune with such is wrong. And how

15; I Tim. 6:18; Philemon, 6:17; Heb. 2:14; 10:33; I Pet. 4:12; 5:1; II Pet. 1:4; I John 1:3,6-7. Paul, Peter, and John used *koinonia* to express spiritual fellowship, but never *sunanamignusthia*. In these many passages referred to we find *koinonia* used to express a partaking in sufferings, and of the mystery and a fellowship in the spirit with God and each other; and the communion of the body and the blood of Christ, as signified by bread and wine; and a communicating of gifts to the saints, etc. The difference of the meaning of these two words and their use in the New Testament should satisfy any candid mind.

Menno Simon says: "In Latin it reads: *commisceri sivi commercium habere*, which does not imply a spiritual communion at all, but an outward, temporal communion and company, and not of spiritual." Complete Works, Part 2, page 134. This agrees with the Greek use of *sunanamignusthia*, which is never, to my knowledge used to express spiritual fellowship, and I read the New Testament at one time mainly to find this word used for any spiritual communion or fellowship and did not find it, and I am fully persuaded that it is not used in any other sense but to mean a temporal intercourse. Not only our brethren and their many confessions give this view of the avoidance, but Henry, Clarke and Benson.

I believe the commentator Henry was an Episcopalian. He says on I Cor. 5:9-12: "They were to avoid all familiarity with him; they were to have no

commerce with him: but, that they might shame him and bring him to repentance, must disclaim and shun him." Again: "He does not forbid Christians the like commerce with scandalously wicked heathens. He does not forbid their eating nor conversing with the *fornicators of this world*, etc. \* \* \* \* *You must needs go out of the world* if you will have no conversation with such men." etc., etc. Clarke says: "I not only write thee, but I add more, that if one *who is called* a brother, *i. e.* professes the Christian religion, be a *fornicator, covetous, idolater, railer, drunkard or extortioner*; no not even to eat with such, have no communion with such an one in things either sacred or civil. You may transact your worldly concerns with a person that knows not God and makes no profession of Christianity, whatever his moral character may be; but you must not even thus far acknowledge a man *professing Christianity* who is scandalous in his conduct. Let *him* have this extra mark of your abhorrence of all sin, and let the world see that the church of God does not tolerate iniquity." We do only avoid those who have been united with us and are then excommunicated for disobedience. Clarke appears to apply this to all professors of Christianity who have become disobedient. According to Twiss, in a Low-Dutch work, many ancient writers acknowledged this view of the avoidance, as Ignatius, Polycarpus, who were disciples of the apostles, and later Tertullian and Cyprian and others, and later still, Luther, Calvin,



Erasmus, and others.

Some professors hold that I Cor. 5:9-12 teaches a temporal avoidance, but then they do not avoid other disobedient members, such as heretics, etc. But Christ taught this avoidance as above shown, and Paul taught: "If any man obey not our word by this epistle, note that man that ye have no company with him, to the end that he may be ashamed. II Thess. 3:14. Here the same Greek word is used as in I Cor. 5:9-12, which prohibits familiar intercourse in temporal matters; and this has more effect to shame a man, when he is more avoided in temporal matters than even the wicked world, than it has to only avoid him in spiritual matters; and having the use of a term never used anywhere to mean a spiritual fellowship, to prohibit social intercourse, I cannot see how any *purely God-fearing* person can so easily cast this avoidance aside.

But the objector to the temporal avoidance, says: "It has caused so much trouble and even division." I ask the objector whether he holds to excommunication or not; if he says not, then he stands as an objector to Christ and His apostles; if he says he does believe in it then I desire him to look at the spirit which prompts him to bring the objection against the temporal avoidance, because it has caused so much trouble and even division; for excommunication has caused more division in churches than ever the avoidance has. This shows that the spirit that objects to the avoidance on this ground is very impure and selfish. How often

One part of a congregation wants to excommunicate and the other objects; even among the Mennonites we can refer to more divisions caused by a disagreement in the excommunication than in the avoidance, and the Mennonites have been teaching this doctrine more and stricter than any other people; for all the purest and most profound writers in the Mennonite church have defended the temporal avoidance. Some except Peter Peters; but he subscribed his name to the eighteen articles drawn up at Dortrecht, in which the temporal avoidance is clearly stated; and in his biography it is said that he lived in his faith unchanged to the end of his life, which would seem strange to me if he had changed his faith in the avoidance; and if he never believed it, it would have been hypocrisy in subscribing his name to articles in which it is clearly taught. I am aware that some of his expressions appear somewhat to teach against the avoidance, but I take him to teach against a party who were like the Pharisees on the Sabbath, stricter than the word of God taught in meaning; they held too strong to the letter and did not understand the spirit of the letter.

Some also raise the objection against the avoidance because a difference exists in regard to the extent of it. But the same objection may be raised against the excommunication, for we find a great difference existing in this, as well as in the avoidance; and the scriptures teach that we are not to be conformed to this world, and the extent of this is also disputed and

has caused divisions. All such spirits that thus labor are easily detected ; it takes but a small degree of light to see that they belong to Babylon, because they make confusion by such strange voices.

Three brethren from Thessalonica visited a church in Moravia, and when they did not agree on the avoidance and a few other things, they did not acknowledge them as the church of God. Then they visited the Mennonites and acknowledged them as the church of God, and communed with them. These brethren said that they had Paul's letters yet, and Paul taught this avoidance in one of these letters as given above, and as the church in Thessalonica yet held it, and as the Mennonites understood it from the letter, and when they came together they agreed. Funks's edition of the Martyr's Mirror. Pages 351, 353, 354. A. D. 1540. How could we agree with those who reject the avoidance?

Excommunication is founded upon the love of God ; for God wants His church kept pure and the disobedient members corrected ; so it is with the avoidance, it is to be observed from the inward promptings of love to God, and to the shame of the apostate brethren, that they may repent and be saved. But as children often think that their parents do not love them when they are chastised, thus also the disobedient members sometimes think that they are not loved because they are avoided. Christ and the apostles do not, when teaching the avoidance, say anything of

love ; but we must conclude this from other teachings, that love must prompt to the observance of the avoidance ; and I cannot believe that the brethren who have been taught the avoidance can truly love God, nor the church, when they transgress one of the plainest commands in the gospel. I know no plainer teaching than the teaching of the avoidance. The avoidance has been taught by the Holy Spirit, by Christ and Paul, and therefore those who reject this teaching do not do it through the Holy Spirit, but by their own spirit corrupted by their own conceit, thinking that they understand the sayings of Christ and Paul better than the Thessalonian brethren and the many enlightened ministers in the sixteenth and seventeenth centuries, who composed different confessions ; one containing 33 articles, in which confessions the avoidance is taught. Dear brethren, in the fear of God do consider what kind of spirits those are who thus exalt themselves and thus teach that those enlightened men were in error—the church of God in error for centuries—but now after eighteen hundred years have expired a better light has appeared, as they claim. My heart weeps, my tears roll when I think of our dear brethren, and especially the ministers who contended for the faith in all tribulation, many dying for their faith and defending it in bonds and trials even unto death. Let my end be like the end of these faithful witnesses.

When this spirit arose among us that rejected the avoidance, I said several times before a number of wit-

nesses, that I expected that there would be a departure on the teaching of marriage. This I said because I observed in reading the history of the church, that those who rejected the avoidance also differed with the church on marriage. I therefore class our present troublers with those who troubled the church so much in Menno's time, and all along from time to time till now. The same spirit that found a new translation, found a new meaning in Paul's teaching on marriage--a meaning more corrupt than any I ever found in the troublers of former times. Marrying an unbeliever was considered a transgression by those former troublers of the church, but they were lenient in hearing them if they confessed, and if they did not confess they were still borne by some; but in the decay of the church itself, the leniency crept in, that they were not fully excommunicated, but put aside, having no right in counsel and kiss and communion; this also grew out of the leniency in avoidance, or at least the departure from the avoidance went before it, as it appears it always does. This new idea does not allow as scriptural to marry an unbeliever who will not allow the believing part to live up to the faith; but when the unbelieving part allows the believing part to live to the faith, then this marriage is sanctioned; yea, it was said that it was in the Lord, meaning as I understand it, that it is in the Lord because the believing part does it in the Lord because no transgression in that case.

This is indeed a strange voice, a voice of confus-

ion, and therefore of Babylon. This idea is erroneously drawn from what Paul says in I Cor. 7:10-14. Paul here refers to a marriage contracted when both husband and wife were in unbelief, and when one of them became converted after marriage. Paul never taught that a believing brother or sister could marry an unbelieving one on such conditions, if pleased to dwell with the believing part, could do so; but if not, could depart. But these conditions exist in case one of two unbelieving consorts becomes converted after marriage; but how unwise and imprudent it would be that a believing member, would join with an unbelieving person on such conditions. God condemned those to death in the first world for marrying to unbelievers, and it was forbidden in the law of Moses, and Paul said "only in the Lord," when a believing person marries a person in the Lord. No other marriage is in the Lord; and God gave this example in the garden of Eden by joining two together created after the image of God; so both must be created anew in Christ Jesus when two *are joined in one*, in marriage.

It has been objected to that God did not command those who married heathens to be killed. But they were under the curse according to Deut. 28th chapter and 27:26, where it says: "Cursed *be* he that confirmeth not *all* the words of this law to do them," etc. The gospel excommunicates in some things that the law did not condemn to death. I do not know that such things were punished with death, as these follow.

ing: "Cursed *be* he that removeth his neighbor's land mark. . Cursed *be* he that maketh the blind to wander out of the way." Deut. 27:17,18. But as Paul taught to excommunicate those who would not labor, and disobeyed their word, we can easily see that those who would change their neighbor's land mark, and make a blind man err, etc., should also be excommunicated, though not condemned to death by the law; therefore it is no ground to not excommunicate those who marry out of the Lord, though not condemned by the punishment of death by the law. II Thess. 3:10,14. The church in her purest condition always excommunicated members when they married out of the Lord. And as it always has been, it will be in the future, that those who departed from this plain teaching of God's word, drew the most corrupted part with them, as a general thing, for the wider the road the easier it is for the flesh, and the easier it is to draw those who hate the cross of Christ. Leonhard Bouwenz once said of those who rejected the avoidance, that they were "a mud wagon," to show thereby that they took many corruptions with them—no doubt corrupting marriage also. This L. B. was one of the strongest ministers in Menno's time—a bishop who traveled much and had the opportunity to know in regard to this; and though his expression may seem strong to some, it is not as strong as when the Savior said, "Ye serpents," etc., for a serpent is a worse figure than a "mud wagon." As I have been brief on

marriage, I refer the reader to our confessions of faith and to our authors, though some are not translated into English. See also my treatise on Redemption, page 34-40.

Christ said, "Swear not at all." Those in whose mouth no guile is found, need not be bound by an oath to tell the truth. But though Christ and James say: "Swear not at all; swear not, neither by heaven, neither by the earth, neither by any other oath," strange voices causing confusion are heard in Babylon, teaching that Christ did not prohibit judicial oaths, but only profane oaths. I here ask whether they ever read in the Bible that the children of Israel were required to perform unto the Lord their profane oaths? If any one says they did, I want them to point out where it is; but if the answer is that they never read it there, then Christ had reference to judicial oaths, when He said: "Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths, but I say unto you, Swear not at all," etc. It is as clear as it can be expressed that Christ prohibited those oaths entirely, which those in olden time swore, and were bound to perform their oaths unto the Lord. No objection can overturn the saying of Christ: "Swear not at all." He does not say, "Swear no profane oaths, but only judicial oaths." The law did not allow profane oaths, and as these were forbidden, there would no command be given to perform such profanity



unto the Lord. It appears very strange to me that these plain sayings of Christ are so little heeded.

Many strange spirits and many strange voices are heard to justify lust. John says: "If any love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, the lust of the eyes and the pride of this life, is not of the Father, but is of the world." I John, 2:15,16. Love is the affection of the mind and an attachment to the object that excites our admiration. Our whole mind should be attached to God, and not to this world, for "if any man love this world the love of the Father is not in him." If the love of God and the love of the things of this world cannot dwell together in the same heart at the same time, it is worthy of our consideration and necessary to prove ourselves whether we love the things of this world, which are first, the lust of flesh. Paul names some of the works of the flesh after which the flesh lusteth, "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings, and such like: of the which I forewarn you, that they which practice such things shall not inherit the kingdom of God." Gal. 5:19-24. Revised Translations. In Roman 1:29-31; I Cor. 6:8,10, we find a number of fleshly works named. I shall pass by many of them, but admonish the reader to prove himself closely whether he is living in the lust of the flesh. All departures from the truth and thereby causing di-

visions, is a lust of the flesh and a carnal work, and when ripe for judgment is worthy of death. Filthiness, foolish talking and jesting, are works of the flesh which should be avoided by all Christians. Eph. 5:4. Our words should always be seasoned with salt. Col. 4:6. Paul also says: "Let no corrupt speech proceed out of your mouth, but such is as good for edifying as the need may be, that it may give grace to them that hear." Eph. 4:29. Christ says that "Every idle word that men shall speak, they shall give an account thereof in the day of judgment." Matt. 12:36. It appears that these teachings are so little heeded that many ministers and members of different denominations are so filled with the lust of these carnal works of the flesh which prompts the tongue that foolish talking and jesting is their daily enjoyment. I once heard several ministers jesting in such a manner that I thought it could not be possible that men who claimed to be teachers of others would thus trample under their feet such plain teaching. O! Shame and sin! Those who live in these sins either never were truly converted or have fallen from grace. When we must stand at the bar of God and give an account of every idle word we have spoken here in this life when not repented of, then these foolish words and jests for the enjoyment of the flesh, will be so many points to pierce us that it will cause a great terror of the mind to all eternity. There is much done and said against drunkenness that has caused sorrow in many families; but some of those

who proclaim against it are drunken in foolishness and may be the cause of bringing their families into eternal destruction. Drunkenness is a great evil, and the Bible testifies against it and condemns it, but it does never teach that the proper use of wine is a sin; though it would be better to never taste any than to become a drunkard. Those who say that the Bible disallows the proper use of fermented wine have never proved it. I have read authors who have attempted to prove that the Bible condemned the use of all fermented wine and strong drink, and if it did not, they said God was not its author. Such sayings are prompted by a carnal flesh; such men would be God's counsellor. I do not wish that any drunkard should be strengthened by my sayings, for there is no hope of heaven for a drunkard unless he repents; and I repeat that it would be better not to taste any strong drink than to become a drunkard, and I would not write in the manner I do, if I could feel free in not reproving such blasphemers of the word of God; for it is blasphemy to say that God is not the author of the Bible if it allows strong drink. "And thou shalt bestow that money for whatever thy soul longeth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee; and thou shalt eat it there before the Lord thy God, and thou shalt rejoice, thou and thy household." Deut. 14:26. Leeser's Translation. I accept the Bible as divine, and those who will reject it on account of it allowing wine

and strong drink in the fear of God, are no better in the sight of God than a drunkard, though they may be more honorable and peaceable in society. I cannot see how a true Christian who well considers his steps can enter into a saloon and drink strong drink at the bar, where often many drunkards are found at the same time; and well consider how it would appear for a Christian to enter the door of a saloon, when we are to avoid all appearance of evil: It appears to me that we should tremble to approach the bar to drink, when we know what appearance it gives.

The habitual use of tobacco is also a lust of the flesh, though not an inborn lust, but a lust by creating a second nature by its use. Many physicians and ministers have written against the practice of using tobacco, and have condemned it as an unhealthy practice bringing many to a premature death. I shall not say much on this subject, but I wish the reader to consider the following objections to using tobacco.

1. It is a very filthy habit, and is no virtue in any man who uses it; instead of a virtue, tobacco is often used that it is a shame.

2. The amount of tobacco used is so great that it costs an enormous amount of money, so that we consider it a sin to spend so much money upon such a lust. Some men would rather suffer for bread and cause their families to suffer for the want of clothing and sustenance, rather than quit the use of the weed that costs so much money.

3. Tobacco is a narcotic, and its effect on the system has ruined the health of many, and even shortened their days.

4. The use of tobacco is very offensive, both temporally and spiritually. If any one possesses the true love of God who uses it, I doubt not that such an one will quit the use of it, unless actually needed for medicine, and then the manner of its use should be different from the use of it for mere lust.

The lust of the eyes is all unnecessary things which are made merely to please the eyes, such as vain dress, in all manner of ruffles and flowers, and of finery, in silks and other costly array, and jewels and gold to adorn the body to honor it and the world; as also grand churches and houses are the lust of the eyes. In cities, and sometimes in the country, one denomination tries to excel the others in building grand and costly churches, which is done by the prompting of the lust of the flesh to enjoy the praise of those who love such lust of the eyes as they themselves do.

Paul says: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3:17. Can any true Christian believe that such deeds as spending the money that belongs to God, for such useless things to honor themselves and the world, are done in the name of the Lord Jesus? Whatever we do in His name must be done according to His authority and teaching. Where is the authority for such lust of

the flesh and lust of the eyes found? Can any one thank God the Father through the Lord Jesus, for using the means and power given to us for other purposes, when we spend them upon our own lust? Is it not theft to take of the blessings of God given us for a proper use, and apply it to our own carnal desires in the lust of the flesh and eyes? But many strange voices are heard to defend these useless things. In Babylon we hear : "If the heart is right we can have these things." The heart cannot be right in the use of such things. Paul says: "Be not conformed to this world," etc. Rom. 12:2. Again; "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works." I Tim. 2. How can the heart be right when such plain teaching is transgressed?

The pride of life includes all self honor in taking pride in talents, and in holding high positions in society, in learning and in wisdom, in excelling others in architecture, in the management or government of things, in oratory, and in all things we do, whether commanded or prohibited. Pride is an evil root which produces much evil fruit. The heart should be cleansed from all pride if we would be perfect before God; but it is a work of grace to be cleansed from pride. The whole earth is destroyed through the lust of the flesh, and the lust of the eyes, and the pride of

life; and the twenty-four elders said in regard to God's judgments, "and shouldst destroy them which destroy the earth." Rev. 11:18. The abuse of the things which God created, is the destroying of them, and the world is full of the abuse of all things that are used by the human family. One of the corruptions of the first world was that the "sons of God saw the daughters of men, that they were fair, and took themselves wives of all whom they chose." Gen. 6:2. Such corruption was destroying matrimony by the lust of the flesh, and such corruption yet exists. By the lust of the flesh and the eyes, and the pride of life, the world is destroyed, and the threatening is that those who have corrupted the world shall be destroyed by the judgment of God. It is a dreadful thing to fall into the hands of the living God, therefore all men are warned to flee from the wrath to come.

PROPHECY.

---

Prophecy is one of the strongest evidences of the divine origin of the Bible, and it has been given by men chosen of God, it gives testimony that such prophets were holy men chosen to reveal the will of God to the people. From the time God organized a church, He always, with a few exceptions, chose His prophets from members of His church, therefore, where true prophets are found, there the church of God exists. "The true testimony of Jesus is the spirit of prophecy." Rev. 19:10. Where prophecy is given by the Holy Spirit, there we will find Jesus with His testimony; and this "spirit of prophecy" is an evidence of the church of the living God. "The former things, behold are come to pass; and new things do I announce; before they spring forth I let you hear of them." Is. 42:9. "For the Lord eternal will do nothing unless He have revealed His secret unto His servants, the prophets." Amos, 3:7. This is clear proof that God has always made known future hidden things unto His servants, chosen by Him for this purpose; and that all special events have been revealed before they came to pass. The flood, the sojourning in Egypt, the inheritance of the land of Canaan by the Israelites, blessings and punishments of His people whilst dwelling in the promised land, and the seventy years of captivity in Babylon, and many other things



were made known before they came to pass. The birth of John the Baptist and of the Savior, were also revealed to the prophets long before their birth, and again shortly before they were born. The New Testament is full of predictions, many of them have been fulfilled, and those that have not yet come will all come to pass. All prophecies are an evidence of the foreknowledge\* of God, and without which they would fail. But we must not understand from the foreknowledge of God that He predestinates all things unconditionally; for God made man with a free will; he exercises it in good or evil works; otherwise he would not be accountable for his deeds.

Some prophecies are founded upon conditions, whether named in the prediction or not, and for this reason some prophecies have not been fulfilled to the letter. "Therefore saith the Lord the God of Israel, I had indeed said, Thy house and the house of thy father should walk before me forever; but now saith the Lord, be it far from me; for those that honor me will I honor, and those that despise me will be lightly esteemed." I Sam. 2:30. Leeser's Translation. Micah, the prophet said: "Thus saith the Lord of hosts; Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house of the

---

\**Foreknowledge* means in German *vorherwissen*, and as I did not formerly notice that there was so much difference in the words *providence* and *foreknowledge*, and in the German words *vorsehung* and *vorherwissen*, I translated *vorsehung* into *foreknowledge* on page 232 in my "History of the Church of God," which I acknowledge as an error.

Lord as the high places of a forest. Did Hezekiah, king of Judah and all Judah put him to death? Did he not fear the Lord, and the Lord repented him of the evil which he had pronounced against them?" Jer. 26:18,19. In Jer. 18;7,10 we find that many blessings promised, and punishment and destruction threatened are recalled, if the righteous forsake the Lord, and if sinners repent of their sins. Read also Rev. 2:5-16; 3:3-11, 16-18.

There are also unconditional prophecies, and these must fulfill. When a nation or people has sinned away all grace by stifling the convictions until the Lord's spirit will no more strive with them, then when God threatens to destroy such a nation or people, it is done unconditionally and will, when spoken by the Lord, come to pass. This will also apply to persons whose sins are ripe for destruction. Deut. 18:20-22 refers to unconditional prophecies: "When a prophet speaks in the name of the Lord, if the thing follow not nor come to pass, that *is* the thing which the Lord hath not spoken, *but* the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Jonah said; "Yet forty days and Nineveh shall be overthrown." 3:4. There were no conditions named in this prediction, but they were understood. Now if we would apply Deut. 18:20-22 to this prophecy, Jonah would have been judged as a false prophet, and would have been worthy of death. I gave two instances above that were not fulfilled, and of which it was said

the Lord had spoken them by the prophets, consequently Deut. 18:20-22 cannot be taken to measure conditional prophecies with, nor to condemn a prophet who has spoken things that do not fulfill in all cases. The prediction that Christ would come into the world was unconditional, and had to come to pass. The prophecy that the Gentiles would repent and be grafted into the good olive tree, was an unconditional prediction. The prophecy that the Jews who are now stubborn in unbelief, will yet believe in Jesus Christ, is an unconditional prediction, for they are not on the way to repentance, and neither were the Gentiles when the prophets foretold their conversion; there was no change to be hoped for that could make such a prediction conditional; they might have become more wicked or even more moral, but that could not effect the prediction of their conversion so as to make it conditional.

The prophetic office was also introduced into the church in the New Testament dispensation, as may be seen in Acts, 13:1; 21:10; I Cor. 12:28; Eph. 4:11. The apostles and the presbyters had the gift of prophecy to make known the gifts of ministers in their ordination in the laying on of hands. I Tim. 4:15; II Tim. 1:6. No doubt the angels who were in the seven churches in Asia were ordained to their office by the laying on of hands, and in which act the Spirit of God manifested their gifts by prophecy, and both their office and the manifestation of the gifts were grounded on conditions of their faithfulness. If they did not stir

up their gifts they could not reach the measure of faith by which they were measured ; and if they became unfaithful and were even cut off it would not make the prophecy of their office and gifts false ; for no one can doubt that they were appointed to their office by the guidance of the Holy Spirit, and Christ nevertheless threatened some of them that if they did not repent He would take away the candlestick and come upon them unawares, etc. And to the angel of Philadelphia He said, that he should keep what he had, so that no one would take his crown. This shows that he might through disobedience have lost both his office and gifts and the crown promised upon faithfulness in his calling. This manner of ordaining ministers by making the gifts of grace known to them by prophecy, in the act of their ordination in the laying on of hands, is an evidence that God is guiding them, and that they are His servants and belong to His organized church. Because prophecy gives such evidence to ministers and the church, many false prophets have arisen. The value of genuine money is the reason that men make counterfeit.

Before I will test some of those counterfeit prophecies I will yet add that to explain prophecies and doctrines, is also called prophesying in the New Testament scriptures ; therefore in testing false prophets, we must test their doctrines and their predictions of future events. There were already many false prophets in the world in the days of the apostles. I John 4:1.

And a certain class of people led by a spirit of false prophecy, were as it appears, called the false prophet, and he was punished. Rev. 19:20; 20:10. It is therefore worthy of our serious investigation of such false spirits, so that we may know them and not be deceived by them.

Swedenborg has predicted (by claiming to have such knowledge from the Lord) that there would be a new church called the New Jerusalem, which is said to come down out of heaven from God on the new earth, for the first had passed away. He also claimed to have received new doctrines for this new church. But all this is a false prediction without any foundation in the word of God. Over one century has passed and no New Jerusalem has appeared; and I predict upon the teaching of God's word that the New Jerusalem spoken of in Rev. 21st and 22d chapters will never appear on this perishable globe, for it will pass away before the new heavens and new earth will appear. For further information of Swedenborg's false teachings see my work against Swedenborg.

The advent movement for centuries has been prompted by a false spirit, but I will commence with William Miller, who claimed that he had discovered the time by the prophecies when the Savior would appear and the end of the world would come. According to the statement of D. M. Canright, he claimed that he had obtained this knowledge about 1831, and converted about one hundred thousand people to his

views. He set the time of the end in 1843, and when this failed he set 1844, and when this failed he acknowledged his disappointment. And 1845 was also set as the appointed time of Christ's coming, and also 1875 and other dates, but all failed. These predictions were false—they were false prophecies, and all those who became converted to such false teachings were deceived. These failures gave birth to other errors. Instead of confessing that all the preaching that Christ would come at these appointed times, was false, a self-righteous spirit that would justify itself gave birth to a new view to cover the sin and the error of the Advent movement in setting 1843-44. This reckoning was still considered as being correct, and that the first message in Rev. 14:6 was preached by Miller in the Advent movement of setting the time 1843-44 for the end of the world. That angel who proclaimed the everlasting gospel preached the truth, but William Miller and his followers preached falsehoods in all they said of the appearing of Christ and the end of the world in 1843-44. I know that this is smoothed over, but this mistake cannot be the fulfillment of any prophecy. The message in Rev. 14:7, stated, "for the hour of his judgment is come," but this judgment did not come as yet in the view Miller preached the appearing of Christ to come to judge the human family at the end of the world; therefore it cannot be that Miller's movement was a fulfillment of this first message, but much more a movement prompted by Satan to deceive

the people. D. M. Canright says: "Immediately after 1844 they split up into numerous parties, each contradicting and condemning all the rest. Instead of renouncing the whole thing, as sane men ought to have done, each one set himself to find some "explanation" of their mistake." Seventh-Day Adventism Renounced. Second Edition, page 73.

Canright gives many of the evil consequences following upon this great disappointment. Had those deceived people truly repented of their evil work, they would not have fallen into other great errors; for one error justified by a self-righteous spirit, gives birth to other errors. After failing in their prediction of the end of the world, which they understood was the cleansing of the sanctuary and consequently the end of of days, some Adventists took the position that the reckoning was correct, but that the sanctuary was the heavenly one and not the earth. I will give Leeser's Translation on Dan. 8:11,12. "Yea it manifests itself even up to the prince of the host, and by it the continual sacrifice was taken away, and the place of his sanctuary was cast down. And the host is given up together with the continual sacrifice, by reason of transgression; and it casteth down the truth to the ground; and it doth (this) and is prosperous. Then did I hear a certain holy one speaking, 'For how long is the vision concerning the continual sacrifice, and the wasting transgression, to give up both the sanctuary and the host to be trodden under foot?' And he said

unto me, 'Until two thousand and three hundred evenings and mornings, when the sanctuary shall be justified.' " Leeser was a Jew. I have a German translation by a Jew, and this agrees with Leeser, as does also Leander. Now as it was the little horn that took away the continual sacrifice, we should know who this was. Josephus says that it was Antiochus, and that Daniel prophesied that this desolation would come to pass four hundred and eight years before it was fulfilled. Book 12, Chap. 7, Sec. 6. And in Maccabees we read what this Antiochus did. "Moreover King Antiochus wrote to his whole kingdom, that all should be one people, and every one should leave his laws; so all the heathen agreed according to the commandment of the king. Yea, many of the Israelites consented to his religion, and sacrificed unto idols, and profaned the Sabbath. For the king had sent letters by messengers unto Jerusalem and the cities of Judea, that they should follow the strange laws of the land, and forbid burnt offerings and sacrifices, and drink offerings in the temple; and that they should profane the Sabbaths and festival days, and pollute the sanctuary and the holy people; set up alters, and groves and chapels of idols, and sacrifice swine's flesh and unclean beasts," etc. I Mac. 1:41-47. "Then Judas appointed certain men to fight against those that were in the fortress until he had cleansed the sanctuary." I Mac. 4:41. Antiochus filled the description of what the little horn was to do, for he took away the



continual sacrifice, and he cast down the place of the sanctuary, and took under foot both the people and the sanctuary.

The taking away of the continual sacrifice was casting down the sanctuary, and Antiochus also defiled it with his sacrifices of swine's flesh. Then when the time was fulfilled Judas restored the continual sacrifice, after cleansing the sanctuary. This continual sacrifice must be understood of the sacrifices to be offered daily according to the law of Moses, and to understand this to be taken away by Christ in His death, will involve us into inextricable difficulties. Christ took away the typical sacrifices by becoming the anti-type by His death, and no ungodly human power took away the type, though Christ was killed by the Roman power. And the same power that took away the continual sacrifice, also cast down the sanctuary and defiled it. Christ did not cast down the heavenly sanctuary nor defile it by His death, nor did the Romans do this, for they had no power to cast down the heavenly sanctuary to pollute it. This is the consequence of such erroneous teaching; for it is doing violence to Daniel to take that part having reference to taking away of the daily sacrifice to Christ's death, and then refer the defilement of the heavenly sanctuary and it trodden down from that time until 1844, to sins recorded there. In Daniel it is a wicked power that cast down the sanctuary and defiled it; but Seventh Day Adventists refer the defilement of the sanctu-

ary to the sins of the saints being put on record in the sanctuary, and that Christ changed His position in 1844 from the holy to the most holy place in heaven, to there blot out their sins and thus cleanse the sanctuary. If this is not blasphemy what is it? It is a false teaching. The holiest in heaven cast down—who can do it? To claim that Christ never entered the most holy until 1844 is unscriptural. Christ could not be our High Priest if He did not enter in the most holy place when He ascended to heaven. “Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us; nor yet that He should offer Himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world. But now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself.” Heb. 9:24-26.

Christ did not offer Himself every year like the high priest had to offer sacrifices yearly, consequently we must not force the antitype of a thing to the type in all points. Christ fulfilled all the sacrifices in the holy and most holy places, by dying once. And there is no proof that there is a holy and most holy place in heaven, for Christ appeared in heaven before the face of God, and there is no holier place than at the right hand of God and before His face; and to teach that Christ did not enter the most holy place

before 1844, is a teaching that should be rejected as a sectarian doctrine. The veil between the holy and the most holy was "rent in twain from the top to the bottom," in the death of Christ, and He became the anti-type of that veil, and through this we must enter heaven. Matt. 27:51. This veil is the flesh of Jesus. Heb. 10:20. We have the promise to enter within the veil "whither as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedeck." Heb. 6:19,20. Heaven is where we enter when we enter within the veil, and there is where Jesus, our High Priest entered once, and washes all those in His blood who believe in Him. It is not true that our sins were not to be blotted out before 1844, when Christ, as some teach, commenced to finish His work as a High Priest by blotting out the sins from the records in heaven, and cleansing the sanctuary in this manner. There is no such teaching in holy writ. Acts 3:19 is taken to show that our sins are not blotted out in repentance but in the closing work of Christ in cleansing the heavenly sanctuary. The Revised translation agrees with all the German translations I have, and gives no evidence to such a doctrine. "Repent ye therefore, and turn again that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord," etc. Our sins are blotted out when we are justified, washed and sanctified. I Cor. 6:11. There is therefore no truth in this sanctuary teaching of the Seventh-Day Adventists.

The strongest objection to our view, is that Dan. 8:17 says: "Because for the time of the end is the vision." In verse 19 it says: "Behold, I will make known unto thee what is to be at the last end of the indignation; for it is for the appointed time of the end." Leeser. The Reformed German translation gives the latter part of verse 17 thus: "for this vision (will be fulfilled) at the appointed time." And it gives verse 19 thus: "Behold I will make known unto you what shall come to pass at the end of the indignation; for the end has its appointed time." The German Jewish translation gives the latter part of verse 17 thus: "for at the time of the end is the prophecy." And verse 19: "Now I will make known to you what shall be at the end of the indignation, for at the appointed time is the end." Then in verse 20, Gabriel commenced to explain what would come to pass at the end of this indignation shown in the vision, and that the king of Media and Persia should be overcome by the king of Grecia, which was Alexander the Great; and after his death his kingdom was divided into four kingdoms and represented by the four horns; and in the latter time of their kingdom, the king of fierce countenance, etc., shall stand up, represented by the little horn which came out of one of the four horns, and this was that wicked king Antiochus who took away the daily sacrifice and cast down the sanctuary, and destroyed the holy people. There can be no doubt that the little horn which came out of one of the four was

king Antiochus, and that the cleansing of the sanctuary after he had defiled it, was accomplished at the end of the vision. Antiochus died without hands by God's vengeance, as Dan. 8:25 says. This cleansing of the sanctuary cannot mean any other than the typical one; for this little horn representing a king, came out of one of the four kingdoms soon after Alexander's kingdom was divided, and therefore the taking away of the continual sacrifice cannot have reference to Christ taking it away by His death. The vision does not therefore reach to the end of the world as some erroneously teach, but to the end of that indignation. Some visions do not reach to the end of a judgment or indignation, but this reached to the time of the end of it.

Dan. 9:24, where he speaks of seventy weeks being determined upon his people, is taken as a key to measure the twenty-three hundred days by, taking a day for a year, and is claimed that they ended in 1844, when the sanctuary was to be cleansed. I have a work entitled the "Millennial Dawn," in two volumes, which is reckoned by two different methods, by figures proving to a year the same time by both ways of reckoning, that Christ is already here unseen, and in 1914 He shall take all kingdoms of the world under His power and reign on earth. According to this author Christ came in 1874. As there have been so many failures in the reckoning of the time of the end, I am astonished to still find new modes of reckoning, and the confidence the author puts in them. I have no

confidence in the reckoning of time by the Adventists holding 1844 to be the exact time of the cleansing of the sanctuary, or at least where the cleansing is to commence, nor in the time-setting of 1914. Enthusiasm blinds the minds to the truth and binds them firmly to error. I do not doubt the least that the twenty-three hundred days spoken of in Dan. 8:14, were so many natural days (and not years) and ended when the sanctuary which Antiochus had defiled, was cleansed. The time when these days were to commence is not given in the vision, but Matthew Henry gives the "defection of the people, procured by Menelaus, the high priest in the 142d year of the kingdom of the Seleucidae, the sixth month of that year and the sixth day of the month, (so Josephus dates it) to the cleansing of the sanctuary and re-establishment of religion among them, which was in the 14th year, the 9th month, and the 25th *day of the month*. I Mac. 4:52." See his commentary. This reckoning proves to be true and is the only one that agrees with the vision and the explanation thereof. It appears to me that whoever loved the truth could see this. The Adventists use what Paul says, that God will send strong delusions to those who love not the truth, so that they shall believe a lie. I admonish them to measure themselves by this rule, and I verily believe that if they so desire, they can find that they have been believing falsehoods, and that they yet believe them.

I have been corresponding with several Seventh-

Day Adventists and have for years read some of their tracts, but lately I read some of their larger works and have examined their doctrines, but cannot agree with them. I have been exercised for years on the Sabbath question, and refused to discuss it with the Adventists in our correspondence, though I made some remarks in regard to it; and I also said that I would not be drawn into false teaching by the Sabbath question; for I believe that many are influenced to receive the seventh day as the Sabbath of the Lord, and then they accept the other teachings of the Adventists. On such serious things I want time to pray and meditate before changing my views. I stated in my German "Mirror of Truth," some years ago that I was unsettled on the Sabbath question. I could find no command that the first day of the week was to be observed as a day of rest; and it seemed to me there should one day in seven be observed, and this idea would always lead me to think that if God had an appointed day to be observed that it must be the seventh day, namely, Saturday; for I knew that *that day was the only day which God ever chose to be observed, and that there could be no doubt of this, because He would not refer to the seventh day in the creation as a rest day, and then choose some other day than the seventh day corresponding with the day on which He rested.*

And I also often thought that if the Sabbath day was to be observed in the gospel, that Paul would not have said that some keep every day alike, and that if

it was not ended in Christ our Sabbath, that he would not have said, that no one should judge us "in meat or in drink, or in respect of a feast day, or a new moon, or a Sabbath day," for it appeared to me that he should have excepted it if he did not mean it in the term "Sabbath day." I examined this question on all sides as much as I had grace and time to spare. I desired to know the truth of this much disputed subject. I read authors on both sides of this question, but none of them satisfied my mind; for those who defended the first day as the Lord's day could not show one plain command for its observance, and I saw unfairness in all of them. The Seventh-Day Adventists, I thought, were soundest in their arguments, but I observed that they were not governed by the same spirit that the apostles were, for I could not find that the apostles said anything on observing the Sabbath, and that the Adventists had their writings filled with the teaching of the Sabbath; though they defended it in a manner that sometimes troubled my conscience so that I would not say anything against their views on the Sabbath question, but wrote against other teachings of theirs, because I was fully convinced that they were in error. I finally heard of Canright's writings, and I procured his work entitled "Adventism in a Nutshell," and that did not satisfy my mind, and finally about a month ago I got his work, "Adventism Renounced." I have read this work with more interest than any work I have ever read on the Sabbath, though I am sorry to



say that he failed in his attempt to prove that the first day of the week was the Lord's day. I have come to a settled conclusion which I will give in this work, and if any can prove that I am in error, I will receive correction with much thankfulness.

And as I promised my correspondents to answer some things in this work, I will now attend to what yet remains, for I did not answer what I promised on the sanctuary.

The Seventh-Day Adventists claim that the three messages recorded in Rev. 14:6-11, are published to the world by the Adventists—the first message was preached by Miller and his associates, and that they are now engaged in making known to all people the third message. Several days ago my mind was engaged on this message subject, and I was forcibly impressed that these people were in error in regard to these messages, because it does not agree with divine providence that God would call Miller to lead in that movement in predicting the end in 1844 and then remain unfulfilled, because this was an unconditional prophecy; and as the first message was the proclamation of the everlasting gospel, it must contain the Seventh-day Sabbath if it belongs to the gospel. And according to Canright, Miller opposed the Seventh-Day Sabbath, which is an irrefutable argument, that he did not fulfill the first message of the everlasting gospel. We never read of the prophets contradicting each other on the teaching of the law; nor did the apostles ever

contradict each other on the doctrines of Christ. But if these Adventists are to be considered as the church and body of Christ, then the main pillars of the church contradicted each other. There is no doubt at all that the three angels spoken of in Rev. 14:6-11 were celestial or heavenly angels, representing or setting forth what saints would do on earth, and that the contents and spirit of the messages must agree. If the Seventh Day Sabbath is to be observed by Christians, and is of so much importance that the third message contains it, and is to be brought to all people to make known unto them the Sabbath of the Lord, and to keep Sunday holy, and to reject the Sabbath is worshiping the image of the beast, and must be punished; then God would not choose a people who observed Sunday to proclaim the first message. A dear friend of mine is much interested in bringing this message to me in such a manner that I may receive it. I regard his love and zeal manifested, and have a kind feeling toward him as well as toward all mankind. But there is a love and zeal without knowledge. I cannot possibly, with all the knowledge God has granted me, receive such a confused people as the messengers of God. I cannot believe that God chose the Seventh-Day Adventists to proclaim the third message, because they are linked with the First-Day Adventists and claim them as the people of God, who preached the message of the first angel, though their preaching was founded upon error and wild fanaticism and their prediction of the end of

the world an undeniable falsehood. Such confusion is Babylon, and a people so confused on the Sabbath question cannot be the people of God in one body to proclaim the three messages of God to the people. I say this cannot be possible that God would thus deal with His people. I desire that Adventists may well consider this point. And it is not according to truth that God would choose a people who teach such errors on other points of doctrine to make known the Sabbath, and to proclaim the third message against the worshiping of the beast and its image, that is against Sunday keeping and the laws against working on it, for they deny the immortality of the soul and endless punishment.

I placed an article before them on the immortality of the soul, which has been before them for several years unanswered, and is appended to my work against Swedenborg to which I refer. The Adventists mostly quote the Old Testament scriptures to prove their views on this point; but life and immortality hath been brought to light by the gospel. Whatever may be said from the Old Testament, it must be understood according to the New Testament's teaching; for we cannot in justice explain the New Testament by the Old, but the Old by the New.

How could Peter speak of putting off this body as a tabernacle, if his soul was to die with the body? That which puts off anything must remain after putting it off: therefore Peter lived after putting off his

body in death. This agrees with the teaching of the Savior, who says: "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28; II Pet. 1:13,14. Christ answered the Sadducees who denied the resurrection and the immortality of the soul, that God was not the God of the dead, but of the living, "for all live unto Him." Moses did not say that God will be the God of the living, but *that He is the God of the living*. If God is not the God of the dead, and is the God of Abraham *now*, then Abraham's soul never died.

Eternal punishment is taught in Matt. 25:46. "And these shall go away into eternal punishment; but the righteous into eternal life." Revised Translation. If eternal life means an endless life, then eternal punishment means an endless punishment. In Mark 9:43,48 offenders are said to "go into unquenchable fire, and "to be cast into hell," where they have no rest day and night, they that worship the beast and his image," etc. Rev. 14:11. If men are devoured and annihilated by fire like wood and stubble, then an hour would burn them up and they would not be tormented day and night, and the smoke of their torment would not go up continually "forever and ever," that is eternally—this is eternal punishment. The Adventists cannot be the promulgators of the third message, for they teach no such doctrine. They do not believe in such a judgment of God as far as I ever could learn

from their writings. They no doubt turn these passages to suit their views, but they stand in too plain expressions to turn them to mean something else. I heard a man say that if he believed that the wicked would be burnt up instantly and be unconscious, he would be very wicked. I fear that such a doctrine has the tendency to harden men in their sins.

If the Sabbath is binding under the gospel, I have not found a denomination observing it that teaches the truth in all these following plain teachings, as for instance, nonresistance, nonswearing, nonconformity to the world in not minding high things, but condescending to men of low estate, marriage in the Lord, holiness, excommunication, and the social avoidance of the excommunicated members, and the avoidance of shows, fairs, picnics, church festivals, etc., etc. Paul teaches of professors in the last days who have a form of godliness but deny the power thereof, loving pleasure more than God. II Tim. 3:1-5. The question arises in my mind that if such plain teachings are passed by, how can we believe that the spirit of God is in such churches, because it is said to guide "into all truth," and that He will shew things to come. John 16:13. The Seventh-Day Adventists claim to have the testimony of Jesus, which is the "spirit of prophecy," and fail so far in understanding prophetic writings, as already shown on the subject of the sanctuary, that I cannot place confidence in their prophecies. They refer Is. 2:4 to the peace and safety cry of these days in

which the people are proclaiming a millennium to come, in which wars shall cease, etc. They explain this to be the sayings of the people, and not a prophecy spoken by Isaiah; for they say that Isaiah only prophesied of this people who vainly cry peace where there is no peace. Isaiah certainly said by the spirit of God that "it shall come to pass in the last days, that the mountain of the Lord's house shall be firmly established on the top of the mountains, and shall be exalted above the hills; and unto it shall flow all nations," and these people went to the house of God to learn His ways, and then Isaiah says, "And he shall judge among the nations and shall rebuke many people; and they shall beat their swords into plow-shares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." See page 19-23 in this work.

And if the Sabbath taught in the ten commandments is yet binding, it seems strange to me that the church of God did not observe it at all times, or especially in times of *Reformation*. The Thessalonians agreed with the Mennonites on all points of doctrines and claimed to have kept the doctrines of Christ from the time of Paul till 1540, and if so, then they did not observe the Sabbath, for the Mennonites never taught it though they allowed brethren to keep it if they believed it to be the proper day; as Claes Ganlofs taught in his work that there was liberty to observe it.

I cannot find anywhere that we have the old cov-

enant divided into two laws, but I find that the entire code of laws given to Moses were called the law of God; and I always understood this so. I have not space to treat much on the law. Canright has successfully refuted *this two laws theory of the Adventists* to which I refer. Page 308. I agree with Canright in regard to his defense of but one law; but I am not relieved on his explanation of a change of the entire law, if I properly understand him. I always believed that the law consisted of moral, civil, and ceremonial laws, all embodied in one code. But there are many moral laws not named in the ten commandments, as may be seen in Ex. 22:20,21-24.; 23:2-4,6-9; Lev. 19:2-12,14-19. I understand that the law or old covenant was changed but only the ceremonial and civil part of it; and that the moral part of the law was not changed to some other kind of teaching or to a different law, but that only the ministration of it was changed. The ministration of the moral law was death to the transgressor as his penalty, but the ministration of the spirit will give life to him on repentance. The ten commandments were given in the design of a death penalty to the transgressor, and no repentance could save him from dying as a payment for his sin. Now if the law not to kill, nor to commit adultery, is changed, I ask into what law are these commands changed? I do not know that any one thus claims a change, but some writers express themselves somewhat strangely on the change of the law, and I do not wish to thus appear

before the public. The law said "Thou shalt not kill" and the gospel also refers to this law, saying: "For he that hath said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law." James 2:11. This passage of James is too plain to be construed to mean anything else than to teach that the moral law was not changed, but embodied into the New Testament. And that we are to obey the precise teaching of the moral law, Paul plainly states, saying: "For he that loveth his neighbor hath fulfilled the law. For this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet, and if there be any other commandment it is summed up in this word, namely, thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; love, therefore is the fulfillment of the law." Paul does not only refer to the ten commandments here but also to the teaching of the moral law in the old covenant, "Love thy neighbor as thyself." When we say that the laws of Missouri have been changed, we do not mean to say that every law was changed. Paul and James refer to the law and teach these moral commandments as binding, and they never meant to say that "Thou shalt not kill," was changed into "Thou shalt not kill." I state this to show how absurd it would be to claim a change of something that remains as it was. The moral law therefore is not changed, but its embodi-



ment of it into the New Testament changed it to a different design in regard to the ministration thereof, and that is all the change I can see in it—it is changed to the spirit of the gospel in its application.

By moral law I mean our conduct toward each other and the duty we owe to God in all laws not ceremonial and civil. The ceremonial laws included all typical laws. The Sabbath was a type. If the law of the Sabbath is to be measured by the old covenant, then I know no one who observes it. The Sabbath was commanded to the Jews, and their worship did not require them to go a distance. But now many of those who claim that this law of the Sabbath is binding, go a distance with their horses to the place of worship, and do not give them rest on the Sabbath, according to the fourth commandment. If they were yet under the authority of the law they would be transgressors of the ten commandments. "Ye shall keep the Sabbath therefore; for it *is* holy unto you. Every one that defileth it shall surely be put to death," etc. To work a beast on the Sabbath would have been a defilement of it, and worthy of death according to the law. Ex. 20: 8-11; 31:14. A man that gathered sticks had to be stoned to death. If those who hold that the law of the Sabbath is binding on *us*, then they have no right to cook any food on the day of rest, for if they do they defile it and are worthy of death. As long as those who claim the law of the Sabbath is binding on *us*, cook food and drive their beasts many miles on the

day of rest, they defile it and have no right to teach us to observe it; for if I would observe it according to law, I would feel myself bound to observe it as the law requires it. Num. 15:32-33. "Ye shall kindle no fire throughout your habitations upon the Sabbath day." Ex. 35:3. If this law is not binding on us, then the Sabbath hath ended in Christ. That the Sabbath ended in Christ, is plainly taught in Col. 2:16. "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a Sabbath day, which are a shadow of things to come; but the body is Christ's." Revised Translation. No feast days in the law are called Sabbath in the German translation, except the day of atonement, and that was a feast day. There was no reason for Paul to express himself in such a manner if he did not desire to teach that the Sabbath day was a shadow of Christ, *our rest*, and ended in Him. If the Sabbath was yet binding, here was the place to except it and teach its observance. But it is evident that Jews judged the Colossians because they did not observe the Sabbath day, and Paul defended them and comforted them to bear such judgment. In Ezekiel 45:17, we read "on the feasts, and on the new-moon days, and on the Sabbath's, and on all the festive seasons of the house of Israel," etc. Paul knew these expressions in the prophets, and as he used them in the same manner, there need be no doubt that he meant the Seventh-day Sabbaths, as well as the prophets did; and it is certain that they meant the

Sabbath taught to be observed in the fourth commandment.

Canright gives many texts to prove that the Jewish Sabbath is abolished according to Col. 2:14-17. Page 282-297. Paul taught the Romans not to judge each other in regard to meat, and that one man esteemeth one day above another, "another esteemeth every day alike," and then says: "but thou. why dost thou judge thy brother? Or thou, again, why dost thou set at naught thy brother?" Rom. 14:5-10. We should not set at naught any one who regardeth one day above another. nor judge the one who esteemeth every day alike. Every day includes the seventh day, and consequently Paul here again taught that the Seventh-day Sabbath had ended in Christ. I admit that if the seventh day was especially taught to be observed in the gospel in an unmistakable manner, then no language should be explained against it, but we do not find one command to keep the Sabbath in the entire New Testament. The apostles did not once name the Sabbath in all their epistles, with the exception of Paul as above shown, and he then taught that it was but a shadow ending in Christ. And the many sins that Paul named that were worthy of death, and that those who committed them could not enter heaven, he did not once speak of the Sabbath breakers. There can be no doubt that if the Sabbath was binding under the gospel, that it was transgressed, and we would find reproof of such transgressions. We find the Sabbath spoken of in many places in the Old Testament and death threatened as the penalty of its transgression. As we do not find the Sabbath commanded to be observed in all the letters of the apostles addressed to Jews and Gentiles, we take it for granted that it is not

binding on Christians.

What I said in regard to the Sabbath I say in respect to the first day of the week; not one single command can be shown for its observance. I have read authors who did their best to make it appear that it was set apart for divine worship, but not one of them succeeded in showing one, "thus saith the Lord." Canright did more in this direction than any author I have ever read, and he convinced me more fully, or strengthened me in my former view that the first day of the week was never set apart as a day of rest by any divine authority. All efforts to prove that the first day of the week is the Lord's day have failed. There is no divine authority for this. That the first day of the week was called the Lord's day soon after the time of the apostles, Canright and others have shown, but I can read everything that can be found in the New Testament, and if I do not find it there I will not ground my faith on the church fathers as they are called. It is shown that the Savior met with His disciples on the first day of the week; and what of this? Did they teach us to do so? There is no proof that Pentecost fell on the first day of the week, on which the Holy Spirit was poured out; for Christ ate the Jewish pass-over on the lawful time, and according to that reckoning the Pentecost fell on the seventh day, or Jewish Sabbath that year.

I see no need of saying much in regard to this; for if there was a "Thus saith the Lord," for resting or observing the first day of the week, it could be found and that would settle the whole matter. If the first day of the week was set apart for a day of rest, or a holy day to be observed, we would find the transgressors of it reprov'd, but not anything is found in the list of sins recorded in the New Testament of breaking the

first day of the week. Those who observe Sunday, enforce this against the Sabbath keepers, but it applies against themselves with equal force. They also reason against the Adventists in regard to counting time, commencing at a certain place and traveling around the earth both ways, that in coming together they would not be resting at the same time. This applies to Sunday keepers with the same force. Such manner of reasoning I call unsound; and in this manner of reasoning I found Canright engaged in his work. But he tried to make it appear as though the time was not so material in regard to the Lord's day, as he calls it, as it was in the manner the Sabbath keepers reckoned the time of the observance of the Sabbath. But if the Lord set apart the first day of the week it was counted from sunset to sunset, the same as the Jewish Sabbath, and the same difficulty would involve it in reckoning around the globe both ways, that would confuse the time in regard to the seventh day. If such reasoning proves anything, it proves that neither was intended to be observed. *Kuriake emera*, Lord's day, Rev. 1:10. I never could understand this to mean either the Jewish Sabbath or the first day of the week, but the day of the Lord, in which he would come to judge the world. John was in the day of the Lord in the spirit; he saw the judgment in the spirit, consequently he was in the spirit on the Lord's day. In Peter we have "the day of the Lord," and the "day of God," for the day of judgment. There is where John was in the spirit of God. And if "the Lord's day," does not mean the judgment day (though I firmly believe that it does,) then there is certainly more evidence to refer it to the seventh day than the first; for the Lord set that apart for a day of rest, and not the first day of the week. In conclusion to this subject I will yet

say that if I ever can be convinced that one day is set apart for a day of rest, then I am bound to hold to the seventh, for this is the only day for which we have any divine authority that it was chosen for that purpose. And I warn all my readers to well consider this Advent movement, for it started in a fatal error and we cannot expect it to end in truth; for as the fountain, so is the stream. Paul says: "For if the first fruit be holy, the lump is also *holy* and if the root be holy, so *are* the branches." Rom. 11:16. The question arises, whether a root of error can produce branches of truth.

Now to the conclusion of the subject of the three messages I will say that the root of the views of the Adventists is unholy and rotten, therefore the branches which grew on this root, (the life of which is error,) are unholy and worthless. Miller's disappointment gave birth to the idea of the cleansing of the sanctuary in heaven, which is explained above. And the proclamation of the third message cannot belong to a people who misrepresent so many predictions and passages of scripture. I will conclude by saying that I have referred to the Adventists briefly, because the limits of this work did not allow me to treat on these points at length. Many have been entangled with their teaching, and I felt to do my duty though limited to brevity. Mark the manifestation of all false working spirits and avoid them.

May God bless this work, is the prayer of the author.

**A German Work entitled "SPIEGEL DER WAHRHEIT."** The work treats on the knowledge of Triune God; on repentance; on living faith; on baptism; on the holy supper; on feet-washing; on the oath; on magistracy and war; on regeneration; on justification; on holiness; on love; on fasting and prayer; on truth; on the providence of God; on natural, spiritual and eternal death; on the resurrection of the dead; on eternal judgment; on the millennium; a friendly invitation to the Jews; on marriage; on the nurture of children; on usury and covetousness; on excommunication; on the calling and gifts and fruits of the ministers of God; on the avoidance of Babylon; on the word of God, prophecy, revelations, dreams, and visions; and on the history of the church of God. The work contains 608 octavo pages, bound in leather.

Sent free by mail for.....\$1.20

**A HISTORY OF THE CHURCH OF GOD,** known as Mennonites, as it existed from the beginning, whereby it may be known, and how it was propagated until the present time. The work contains over 300 pages.

Sent free by mail for.....15c.

**A Treatise on REDEMPTION, BAPTISM, AND THE PASSOVER AND THE LORD'S SUPPER.** In treating of the last subject the work shows that Christ ate the Jewish passover on the lawful time, and that Christ did not institute a full meal for the Lord's supper. The work contains 250 pages, bound in cloth.

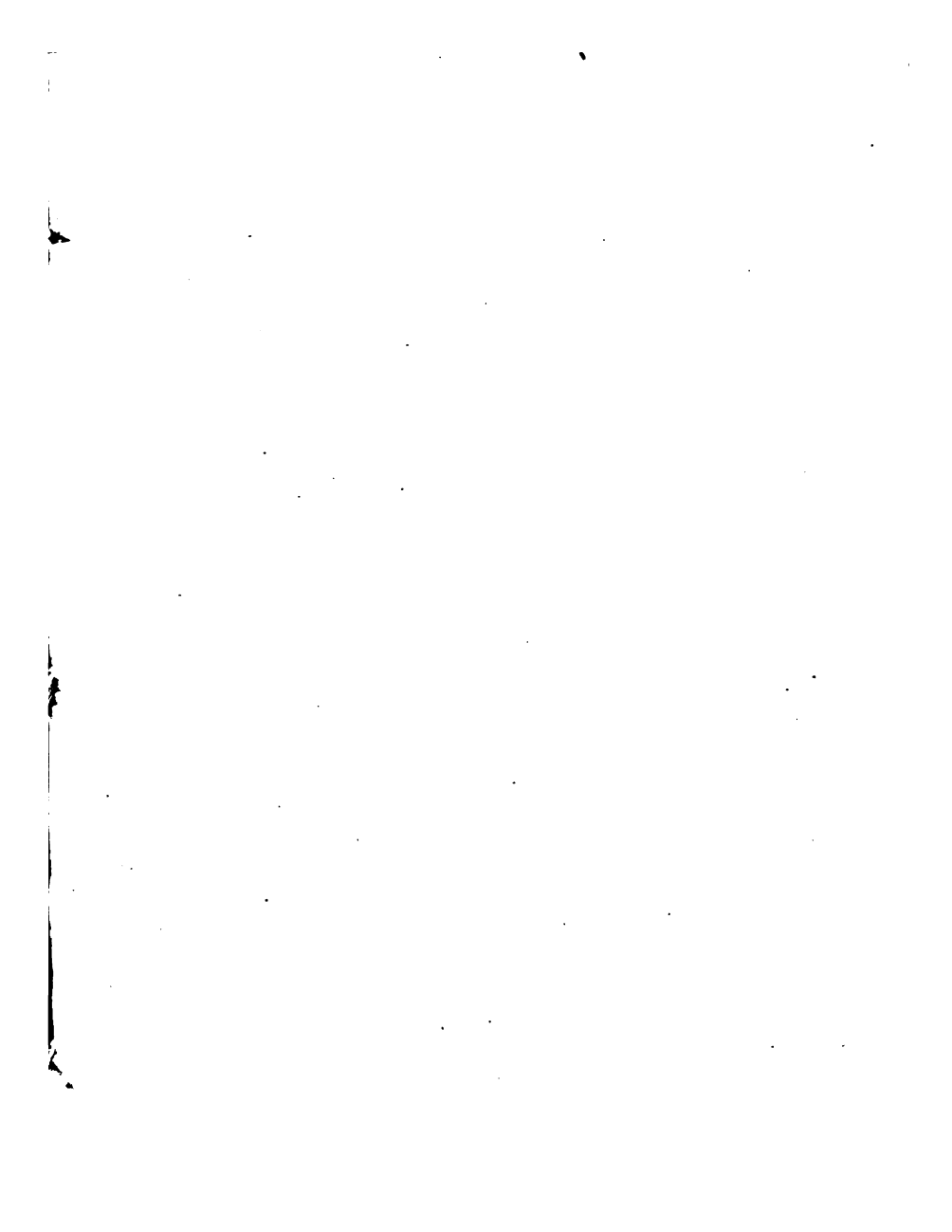
Sent free by mail for.....25c.

**A Brief Refutation of Swedenborg's Assumption of His Greatness and His Heretical Teachings.** Written in the German and English languages.

Sent in either language free by mail.—It is a free Gift.

Address,

JOHN HOLDEMAN,  
JASPER, JASPER COUNTY, Mo.





~~1971~~

~~May 5 1971~~

